

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., July 9, 1931

NEW SERIES
VOLUME XXXIII. No. 28

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Dr. B. C. Land is assisting Pastor D. A. Hogan in a meeting at Purvis.

Evangelist Harry O. Anderson, P. O. Box 1644, Memphis, is spending the summer in California. He begins a meeting at Denison, Texas, on Aug. 16; then goes to Maryville, Tenn., and Hutchinson, Kan.

Pastor C. C. Jones conducted his own meeting in Mendenhall, with brother R. A. Walker in charge of the music. Brother Jones says he was very successful in getting the people to sing. There were twenty-six additions to the church, of whom eighteen were received for baptism.

In reading two books about Russia recently we were deeply impressed with the revolt against religion which has come near giving that country over to atheism. This is a condition which distresses all who believe in God and in Jesus Christ, and all who love the souls of men. To be sure it will be inevitably a temporary condition, but it will mean the loss of a whole generation, the decline of morals and the corruption of a large section of the human race. But the revolt has been and is a perfectly natural result of a corrupt system of religion. Man's intelligence and even his moral sensibilities are outraged by the corruption of religion, its superstition and its lack of moral standards as represented by the Greek Orthodox Church of Russia. Conditions were such that the innate moral sense of mankind rebelled against them. But it is not enough to condemn the corruptions of a degenerate church in Russia. Unless some of us can clean house in our own state and nation, there is bound to be a similar revolt. There is not a church in a thousand which is exercising any wholesome discipline in its membership. Personally we do not know a church from which anybody has been excluded for years. And it is not because there is no gross immorality. Loose morals are winked at. The practice of sin is unchecked. This cannot continue without a revolution. And in so called Christian homes young people are in revolt against the religion of their parents and despise it or will have none of it. Not because they don't honor religion; but because they are conscious that the religion which they see is a sham and a fraud. We need not bother so much about Russia till we have cleaned up at home.

SUNDAY SCHOOL ATTENDANCE JULY 5, 1931

Jackson, First Church.....	453
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Offering \$36.99	
McComb, First Church.....	471
Laurel, First Church.....	438
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I am this week with my church at Beulah, Simpson County, doing my own preaching. Yesterday, Sunday, I preached five times: Preached at 9 o'clock for Mrs. Kennedy, her 99th birthday; then preached at Beulah at the 11 o'clock hour; then preached funeral of Joshua Bratcher at Goodwater at 2 o'clock. He was 74 years old. He was a member of Beulah Baptist Church at Polkville, Smith County. I then preached again at Beulah at 3 o'clock; then at New Hope at 5 o'clock. I go to Line Creek next week, in Scott County, brother W. D. Wallace to help in the meeting.—D. W. Moulder.

Some months ago Pastor W. W. Kyzar invited me to assist him in a meeting at Philadelphia, Miss., a beautiful town of some 2,500 people. I have just returned from this ten-day service. Forty-six candidates had been received for baptism when I left. There had been a number of other professions of faith. The weather was terribly hot, as was evidenced by the fact that the thermometer seldom got very far away from 100. The meetings were held on the church lawn every night. I am thoroughly sold on open air meetings when they are held in the summer. We had large crowds every night and the people came from all parts of the county. Bro. J. R. Parker led the music. He had a chorus choir and a small orchestra besides. Philadelphia is a big name for a small town, but the citizens could not select a name that is bigger than the hospitality of the large number of homes which I visited. Any preacher is fortunate who gets an invitation from W. W. Kyzar and his people to help them in revival meetings, even though his visit must be limited to ten days.—John Jeter Hurt, Jackson, Tenn.

Dr. F. M. Masters of Sturgis, Ky., formerly of Texas, becomes president of Bethel College at Russellville, Ky.

Pastor George P. White of Hazlehurst is away spending a month's vacation in the Carolinas. Brother H. C. Clarke supplies for him in his absence.

The Chinese government now recognizes University of Shanghai, formerly Shanghai College, as being in "Class A". This school has 1,800 students in all departments and is supported by Northern and Southern and Chinese Baptists.

The Promoton Committee of the Southern Baptist Convention met in Birmingham this week. Dr. R. B. Gunter and Mr. J. E. Byrd are the members from Mississippi. We hope to have an interesting report of the meeting in next week's Record.

The Winona Assembly at Winona Lake, Indiana, announces that Toyohiko Kagawa, probably the most famous Christian evangelist in Japan, and known all over the world, has been secured for a lecture in the Billy Sunday Tabernacle, Sunday afternoon, Aug. 16. The Bible Conference lasts from Aug. 14 to Aug. 23. Other speakers are Morgan, Stone, Speer, Biederwolf, Billy Sunday, McBride, Erdman, Massee, etc., etc.

On last Sunday afternoon at Immanuel Baptist Church in Hattiesburg, Mr. A. R. Adams was ordained to the gospel ministry. The pastors of Baptist churches in Hattiesburg composed the council. Brother Adams returns to the Baptist faith after having been a minister in the Church of the Disciples for a number of years. He was pastor in Hattiesburg, also at East Point, Ga., where, besides preaching he was one of the editors of "The Christian". After his ordination brother Adams had the privilege of baptizing his wife. They are capable and energetic servants of God, believing the whole Bible which he preaches. He is ready for service in the pastorate and in meetings as the Lord and the brethren shall indicate their will. He is most highly spoken of by the people to whom he has ministered, and by the Baptists in Hattiesburg, where he has lived for some time. The editor regrets that a previous engagement prevented his attending the ordination.

A REVIEW OF "Foreign Missions, Its Present Status and a Future Program"

(This paper won the prize among competitors in Mississippi, for the best paper on the above subject, offered by the Sunday School Board.)

The whole theme of the Bible might be summed up in one word, Missions. Its very essence and heart throb is to bring others to know Christ.

This missionary thread can be detected first in the promise of God to Adam and Eve when they were turned out of the garden because of sin, a promise of a coming Redeemer. It was exemplified in the ministry of Noah, who spent many years calling the people back to the Lord; in the unselfish life of Abraham, the father of the Jewish race; in the life of Moses as he led his people toward the promised land. Down through Old Testament history, God's prophets lived and died proclaiming the coming Messiah. The missionary motive of the Bible reaches a climax in the actual coming of Christ and His atoning death, "that whosoever believeth on Him should not perish but have everlasting life." Many believed on the crucified and risen Saviour and spent their days telling others. Churches were organized and through persecution, their members were scattered. Even this was God's providential plan, for everywhere the Christians went they carried their gospel message and missionary zeal as well. Paul carried the gospel into Europe, which in time found its way into England.

Among the outstanding English missionaries was William Carey. The story of his going to India reached America and stirred American Christians to an evangelistic effort at home as well as abroad. Adoniram Judson, his wife and Luther Rice paved the way for many missionaries in later years to many different countries. Today the gospel story has been planted in a small way in every nation; however, statistics show that there are still more than a billion people who know not our Lord. This amazing number convinces us that the missionary task is merely in the beginning. Many difficulties have been overcome, such as racial prejudice and superstition. Many heathen people have discarded their empty religions and are ready for something to take its place that will answer their heart longings. Native Christians plead that the work continue and our missionaries are so concerned that they are suffering great personal deprivations and increased burdens because of the forced curtailment of the Foreign Mission Board in a financial way.

The tragedy of the present situation is that American Christians, especially Southern Baptists, have dropped off in contributions to Missions. Schools, hospitals and even churches on our foreign fields have been closed because of lack of funds. Whether our people have lost their missionary zeal because of debts on our Boards, or whether it is a selfish tendency to enlarge the home work, the fact remains that if missionary giving continues to decrease, the very existence of the Foreign Mission Board will be threatened.

It cannot be true that Southern Baptists do not have the money to give, for statistics show that the average annual income of every Southern Baptist is \$584, a tenth of which would be nearly six times what we are now giving. We reach the conviction that our people have drifted away from the Bible plan of giving, the tithe.

Our co-operative program is designed to take care of the local church work, state, home and foreign work as well. Since this is true and since more than one-third of the South's missionary Baptist churches gave nothing at all for missions last year, our task is to inform, encourage and lead these non-cooperating churches to see the need and the glorious privilege of having a part in the cooperative plan of worldwide evangelization.

Missions is not done for and will never be until "every knee shall bow and every tongue proclaim Christ as Lord and Master"; until Jesus, Himself shall say "It is finished."

—Virginia Reaves, Blue Mountain College,

A SOUL WINNING CHURCH William James Robinson, D.D.

Soul winning is the one and only task of a New Testament church. The Christian that does not have an impelling passion for the salvation of souls is feeding on husks while the one that does is feasting on the manna of heaven. Many churches report no baptisms, and few excel in winning adherents to Christ. The New Testament is our guide book for this work, and requires every disciple to make disciples.

The church in Jerusalem, presided over by the apostles, is a binding example upon us. It is worth while for every one to study the account of this church in Acts 2:41-47. Whoever would give his best to the Lord must search the scriptures earnestly and prayerfully to know his will. Every one that truly loves the Lord will lay himself out unreservedly to win souls. Methods and conditions that won then will win now. The individual member is the unit of strength of each church. It is, then, of the utmost importance that each member be true to the Lord.

"They continued steadfastly". Instability discredits the gospel we profess to believe, and causes unbelievers to think lightly of it and of us, and to rush on to their own destruction, making the wavering ones responsible for their damnation. For this reason, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:)" and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching (Heb. 10:23-25). The Christian that governs his actions by these words will be one of God's noblemen.

They adhered strictly to "the apostles doctrine". They knew and believed and practiced what the apostles taught. Ignorance of the word of God is one great cause of the weakness of our churches today. The apostles had a positive, emphatic, direct to the heart message and delivered it with an earnestness that was convincing. Men must have profound convictions and believe great doctrines in order to be efficient servants of the Lord. The apostles believed that the Old Testament was infallible, that Jesus was the very Son of God, that he was delivered for our offenses, that he rose from the dead and that he is coming again in person to the earth. These are soul winning doctrines.

These early Christians were truly consecrated to the Lord and to his service. They were crucified to the world—they were dead to the world and alive to the Lord. Any regenerated group, truly consecrated to the Lord, will win souls and be greatly honored by the Lord. Christians are to have only one concern and that the glory of the Lord. It is imperative that whatsoever they do be done for the glory of the Lord.

"Be ye doers of the word, and not hearers only, deceiving yourselves" (Jas. 1:22). To meet this requirement we must study the Bible, and exemplify its requirements in our character and conduct. A true Christian can no more hide his relation to Christ than the sun can cease to shine—he will have no desire to do so.

Neglect of duty is a soul blighting evil. It curses both the guilty and the innocent. "Therefore to him that knoweth to do good and doeth it not to him it is sin" (Jas. 4:17). Most persons are weaklings, prone to sin, choosing the way of least resistance. Each one neglecting his duty makes it easy for another to be remiss. One member of a church neglecting his duty often throws the whole body into confusion. It is the privilege, as well as the duty, of each one to be true even if all others fail.

This Jerusalem church enjoyed a most blessed fellowship. They certainly believed that by the grace of God they had been born from above and had fellowship with the Father and Son and Holy Spirit. It was marvelous how a great conviction exalts a human being. No wonder they had fellowship with one another! No one had to tell them to "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Neither did any one have to tell them "To bear

one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). The fervent Christian will gladly go where there is weeping and cheerfully lighten the load of the heavily laden.

Wherever the spirit of Christ dwells there will be generous helpfulness. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1,2). Much of our so called Christianity is Christless. What a pity that he is not given complete sway in the hearts of all his professed followers! Where he dwells the sweetest peace prevails and never failing hope.

This church was free from "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" and all unbrotherly conduct. Such things are of the devil, are abominations in the sight of the Lord and of all good men. Whoever promotes them serves the devil. They should be despised, abhorred, avoided, as venomous serpents—as the devil himself. The persons promoting such things should be most severely rebuked.

It could be said of this church: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). Christ's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me" (Jno. 17:21) was answered in this church. The sower of discord does it at peril of souls.

"And in breaking of bread." This may possibly have reference to social meals, but no one can imagine them neglectful of the Lord's Supper. The way multitudes of church members neglect this ordinance, and the light manner others participate in it, is a flagrant sin without a mitigating circumstance. Give thy people grace, O God, to truly and unitedly humble themselves in the presence of the emblems of thy Son's broken body and shed blood? Proper regard for this ordinance is sacredly impressive and highly evangelistic.

"And in prayers." The sincere public worship of God advances his kingdom as no other means can. A praying church will be a mighty church. When the Lord's people meet to sincerely worship him the devil's forces are challenged. To neglect the public worship of God is to do violence to his kingdom, traduce his glorious name, give comfort to his enemies, bring reproach upon your own name and put the crucified Christ to open shame. Surely devils could do no more!

To make soul winning churches our pastors must preach the same doctrines the apostles preached; and do it courageously, fervently, zealously, persistently, persuasively, convincingly and in the martyr spirit. The onrushing tide of worldliness will not be overcome by any other means. We need a ministry that can truly say, every one of them, "Woe is me if I preach not the gospel".

Our laymen should believe and live as the members of this church did. Each saved soul should count it an unsurpassed privilege to give God all he is and has—give God all his love; all the power of his will; and all his influence. Even this is indeed too small to be compared with God's gift.

"Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). This precious promise should inspire us to press on unwaveringly till we hear his welcome voice and see him face to face.

Kansas City, Mo.

—BR—

Our American churches started on the New Testament basis with deacons. The deacons came to be a "board", and we had "Boards of Deacons". Then the boards chose chairmen and secretaries and the boards were fully organized. Now in some states the "Board of Deacons" is giving place to "The Board of Directors". Are our Baptist churches going to yield up the democracy which is inherent in the New Testament order and which was the pride of the fathers?—P. E. B. in H. and H.

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Housetop and Inner Chamber

Bring your sheets, pillowcases and towels to the Assembly at Hattiesburg June 26-31.

J. Howard Williams of Corsicana has been elected Executive Secretary of the Texas Baptist Mission Board. We have not heard his decision.

The U. S. census bureau reports that illiteracy in the United States is now only 4.3 per cent, the reduction being 1.7 per cent every ten years.

Dr. W. S. Allen is serving as acting president of Baylor University, the election of a permanent president having been postponed indefinitely.

In the recent Spanish elections it is said only five monarchist candidates were elected out of 350 members of the General Assembly. No communist was elected.

Bring your tennis racquets and balls, your putters and ball for miniature golf, your bathing suit when you come to the Assembly at Hattiesburg June 26-31.

Please send help to the Baptist Bible Institute, New Orleans, to meet note and interest due August 1—\$18,401.75. Time is short.—W. W. Hamilton, President.

Pastor B. A. McCullough of Florence is to have evangelist J. W. Hickerson with him in three meetings running from July 19 to Aug. 7. Following this brother Hickerson could be had for other meetings.

"Communism with Communism" is an exceedingly interesting and informing book by Dr. Wm. B. Lippard and published by the Judson Press of Philadelphia. Dr. Lippard spent sometime in Russia during the period following the Revolution and returned to that country last year for a restudy. This book is the report of his observations which show keen discernment and close contact with the people. Everybody is interested now in that country and justly so, for an economic experiment on the widest possible scale is in progress. When one has read this book he will be able to understand and appreciate better what he reads in the daily papers about the happenings in Russia. Dr. Lippard published a series of articles of great interest in The Baptist during his travels. Also he has been called on for addresses in many parts of the country since his return. This book gives information up to the present date. The price is \$1.50.

The Baptist Messenger says: A few days ago we read of a report made by Mrs. Howard Taylor to a meeting of Baptist women. She told them how their gifts to missions last year, in spite of financial depression, were larger than usual. She attributed this to prayer and stated that they were enlarging their work and were asking the Lord to send them two hundred more missionaries. The China Inland Mission which she represents has been promoted and sustained by prayer. Southern Baptists can certainly do as well if they will pay the price by unceasing intercession. Dr. Hatcher described a visit to Mr. Spurgeon's orphanage: "We were soon in London where Mr. Spurgeon's carriage was waiting, and we were driven immediately to his orphanage, where we spent the bulk of the day. As we approached the entrance, he pointed from the open carriage and said: 'Yonder is my bank where I get my money for taking care of my family of 500 children.' I told him that I didn't see any bank about there. We were then about to pass under an archway and pointing up to the wall he said, 'There it is,' and I saw cut into the wall the words, 'Jehovah Jireh.' The Lord will provide. 'That,' he said, 'is my bank; it never breaks, never suspends, never gets empty. My children have never lacked for covering, or for food and I have no fear that they ever will.'"

We have had great pleasure and satisfaction in reading the little book by Rev. A. M. Overton, entitled "These Peculiar Baptists". It is written in language the average man can easily understand, in a spirit of fairness, and with a logic that is convincing. The author evinces familiarity with the subject and the teachings of the Bible. There are seven chapters, as follows: A Historical Sketch, What Baptists Believe About the Bible, About The Plan of Salvation, About Baptism, About The Lord's Supper, About The Church, About Missions.

—BR—

Article No. 5

THE ASSOCIATION ORGANIZED

J. N. Barnette

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In a previous article six reasons were given why the district association should be organized for continuous efforts. In this article the type of organization needed is discussed. The success of the work will depend upon the type of organization, the program, and the objectives.

The organization should at all times be kept under the supervision of the district association in which it functions.

I. OFFICERS.

1. Superintendent.

The associational superintendent should be a man of ability, interested in every phase of Baptist work, willing to give the necessary time to the work, and a man in whom the pastors, as well as all other leaders, will have confidence. This officer may be the associational moderator or some other elected to lead in this work.

The associational superintendent should hold the monthly meetings, see that the workers from all the churches, and especially the un-enlisted churches, attend the meetings, secure the monthly reports from all the churches, and plan helpful, practical, and interesting programs for the monthly meetings.

He should see that Sunday schools are organized and maintained in all the churches in the association, and he should also see that Sunday schools are organized in the communities where there are no Baptist churches.

This officer should promote a continuous program of enlargement. He should provide and carry out an adequate training program.

The associational superintendent should advocate and urge a plan of scriptural giving in every church. He should also urge that all money for missions should be sent weekly or at least monthly to where it belongs.

2. Secretary-Treasurer.

This officer should live in the same community with the associational superintendent so that they may be in constant touch with each other.

3. The churches in the association should be divided into groups with not over five churches in any one group. There should be a group superintendent in charge of each group of churches.

These officers should see that all the churches are represented in the monthly meetings, secure the monthly reports from the churches, and encourage the workers in the churches to keep constantly at the task. These officers should be men or women of ability and consecration. They should be men who are willing to work.

II. MEETINGS.

1. There should be a monthly meeting of the associational officers. It is necessary for these officers to have frequent meetings if the work is to receive the intelligent study and constant attention which it must have to assure its success, and in order for the officers to understand how to work together.

In these meetings the reports from the churches should be carefully studied. These reports will reveal the needs in the churches, and on the basis of these needs the officers should plan their work.

If the need is scriptural giving, then this should be advocated until all the churches have been enlisted. If it is enlargement, then this should be stressed. If it is evangelism, then they should promote this.

2. Monthly meetings of all the workers in all the churches.

Frequent meetings are essential for the highest success of the work. Quarterly meetings or Fifth Sunday meetings are not frequent enough. The meetings should be frequent enough not only to make suggestions, stimulate interest, and suggest plans, but to sustain interest and bring the plans to completion.

The right kind of associational work is mission work and the leaders in the stronger churches should be willing to cooperate in a plan that will enlist and strengthen the weaker churches. In doing this their own work will be strengthened.

About one hundred associations are holding monthly meetings and having much success.

III. MONTHLY REPORTS.

The reports should be based on the things a church should do. Frequent reports serve to keep a program of work before the leaders in the churches. The associational officers in-charge can know just what is being done and also just where to place the emphasis. Proper records prevent disasters and failures. They also prevent waste and loss of energy and time.

Report blanks can be secured from the state Sunday school secretaries without cost to the associational officers.

IV. PROGRAMS IN THE MONTHLY MEETINGS.

The programs should be made helpful and interesting. If the pastors, superintendents and other officers know that they will receive help in these monthly meetings the most of them will attend.

The associational officers will be tempted to turn aside and put on what some are pleased to call inspirational programs. The associational superintendent should remember that inspirational speaking alone will not develop the churches. These meetings are for the definite purpose of helping the churches reach more people, teach the Bible more effectively, win the lost to Christ, and enlist the saved in Christian service and in regular scriptural giving to the whole church and denominational program. Let the associational officers stick to a practical discussion of these subjects and a discussion of plans and methods of getting these things done, and much progress will be made.

A suggested program for the monthly associational meetings is given each month in the Sunday School Builder. Additional suggestions can be had by writing to the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

In another article "The Way to Organize the Association" will be discussed.

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Dr. and Mrs. W. L. Poteat, of Wake Forest, N. C., are spending a part of their golden wedding year in a summer trip to Europe.

—BR—

We had heard of the Educational Annex built by the First Church, Columbus, and had seen pictures of it, but these are not so impressive as seeing it. On last Sunday the editor had the privilege of supplying the pulpit here, and he was conducted over the new buildings by Superintendent W. N. Puckett. If there was anything lacking we didn't observe it. Every department of work is provided for, and the organizations have been built up accordingly. Training courses have also developed a fine body of leaders in Sunday School, B.Y.P.U., and W.M.U. work. And the deacons seem to be doing well. We spoke to the Intermediates, also to the Men's Class, taught by Bro. Brame. The congregations at eleven o'clock and at night were attentive and worshipful. We were handsomely treated in the homes of Mr. and Mrs. E. L. Phillips, Mr. and Mrs. Donald Fraser and Mr. and Mrs. F. F. Parsons. Dr. J. D. Franks, the pastor, sails on July 10 for a two months tour of Europe. We hope to have some interesting letters from him.

Editorials

THE FIFTH TRUMPET OR FORCES OF HELL LOOSED

This fifth trumpet, Rev. 9:1-11, is a part of the sequence of events following the opening of the Seventh Seal. The first four trumpets introduced conditions affecting the earth, 8:7; the sea, verse 8; the rivers, verse 10; and the heavenly bodies, verse 12. Chapter nine tells us about the part the forces of hell take in the world while the fight is being waged for the progress of the gospel. The preaching of the gospel and the establishment of the kingdom of God on earth effects every interest, person and place. Conditions, ideals, relationships, everything is affected by it and interested in it. We need not be surprised that the forces of hell are interested, moved and active.

This activity of Satan and all his cohorts is what is pictured in the ninth chapter, verses 1-11. The figure used in the opening of the pit of the abyss, the issue of smoke, from which emerges the scourge of locusts, which fiercely attack men, the suffering which follows, the locusts being presided over by Apollyon.

We need not expect the Devil to be idle while efforts are made to establish the kingdom of God. He attacked the Lord Jesus at the very beginning of his ministry. Demons were active in the demon possessed people about him. They protested against his work on every hand and sought to hinder him. A messenger of Satan buffeted Paul the great missionary. Satan filled the heart of Ananias, Acts 5. And is active everywhere efforts at doing good are made. Paul said Our conflict is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. This language almost parallels the figurative description given in this ninth chapter of Revelation.

Now to look a little more closely at the description given of Satanic activity. John says that he saw a star that had fallen from heaven unto the earth. This indicates the original heavenly estate of the devil, and his fall, and the earth as the special place of his activity. The abyss or hell is here as elsewhere in the New Testament shown to be the devil's proper abode, over which he presides, and which is to be his final place of punishment.

The smoke that emanates from the pit pictures the darkness, and poisonous fumes, the influences or active agencies which come out of the pit, originate with Satan and are under his control. These result in darkness, confusion, ignorance, superstition, all of which are the elements in which the devil does his work.

Out of this smoke there begin to appear locusts, which spread in devastation throughout the world. Locusts as in Egypt, and in the later prophecies of Isaiah and Joel are the symbol of a plague which is exceedingly destructive. These locusts in Revelation, however, do not attack vegetation, but people. There could not be a picture of greater destructive power than given here in the description of these locusts. They have the poisonous effect of scorpions, and people struck by them crave to die and cannot. They are shaped like horses prepared for battle, wearing crowns on their heads, with faces like men, hair as women or furies, teeth as lions, breastplates of iron. The sound of their wings is like the sound of chariots and horses rushing to war. Tails like scorpions, with poisonous stings. These agencies and influences for evil are under one head and director, Apollyon, the Destroyer.

There are several observations which seem timely in this connection. The first is the actuality and certainty of the work of the devil and his minions. It is quite the fad today to question or deny the existence of the devil or of evil spirits. The Bible is very plain in its teaching on this subject and the book of Revelation is particularly full of description of the opposi-

tion which the gospel encounters. Those who try to serve God here are particularly conscious of this malign influence. Start a revival and you provoke the devil to unusual activity.

Again it is clear from this language that the powers of the enemy are great. He is mighty, but not almighty. He is ubiquitous, but not omnipresent. There are great hosts at his command, and they are directed by one head, and organized from center to circumference. They are not merely spasmodic or sporadic. The words "principalities", "powers", "world rulers", indicate a complete military organization, astutely controlled. His plans are well laid and his organization world wide.

The malignity of the enemy is shown in the detailed description of the locusts. You could hardly picture an enemy capable of more dire destruction.

Does some one ask what specifically is this fearful destruction here described? Just look about you. Following the second and third and fourth trumpets which show the judgment of God on an unbelieving world, comes the unusual activity of the devil and his hosts. We speak of the "aftermath of the war", the post war conditions of immorality, license, murder, pillage, robbery, plunder, bank robbery, divorce, killing of women and by women, riot in prisons, shameless lust, corruption in politics, the Ohio gang, the Chicago gangsters, the Mississippi rottenness in officials, the Tennessee debacle. There is nobody questions the fact that we are now living in a period of moral degeneracy. It is another way of speaking of the unprecedented activity of the devil. Yes there have been other such periods. They come in waves. These prophecies of the seven trumpets are not predictions of single events, but of conditions that attend the progress and recession in the history of the kingdom of God. There have been others. There is one now. There may be others to come.

There are two comforting things in this situation, which are not to be overlooked in this imagery in the ninth chapter of Revelation. This activity of Satan, and all its baneful effects is only on "such men as have not the seal of God on their foreheads". God's people are safe. Others are the victims. The seal of God is this, The Lord knoweth them that are his. Satan's work is limited by the power and purpose of God. Those who fall as the victims of Satan are not the Lord's.

The other comforting thing is this, the period of Satan's great activity is limited in time. His victims are tormented five months. This is said to be the usual period of the active life of locusts when they make an invasion. It is not to be taken literally as the time of Satan's work, but indicates simply that it will have an end. It will run its course. The turning point will come. The upward turn of the curve in morals, in spiritual power is due to come. May the Lord speed the day.

—BR—

Prof. E. O. Sellers and Singer Harold Jensen were in a good meeting at Second Church (what city does not appear on the card of information sent us). There were about 36 additions to the church, mostly by baptism. One lady over 60 years old hearing Prof. Sellers exposition of the sixth chapter of Romans applied for baptism. There were large crowds, at times overflowing the house.

—BR—

The papers this week announce the acceptance by the French of President Hoover's proposal for postponement of this year's war debts. It was done with a wry face and will be carried out with poor grace; but the French will have to learn that other people are tired of carrying the burden of national hatreds, and especially of the French fear and hatred of Germany. Security which is the burden of French diplomacy and armament preparations is too costly for other folks to be paying the bill. It is up to the French to cooperate with the rest of the world and save Germany and thus save the world from financial collapse; or to refuse and be shunted to one side in international cooperation and plans for the future.

WHAT IS CHRISTIAN EDUCATION?

Every once in so often this question comes up. And it keeps coming up because it is one of the most vital matters with which men have to deal. This is the reason for its discussion. Indeed there is no season when the discussion of it is not appropriate. It is discussed here because there is nothing in which our people are more vitally concerned. There is nothing about which people more need to have clear and correct ideas. Those who go to school, those who send to school and those who conduct the schools need clear and positive convictions on this subject. Indifference or error here is near fatal, because we are dealing with a question involving all of our young people and the future welfare of the whole human race.

Is there such a thing as Christian Education? Is there a kind of education in school or college which may be truly differentiated and designated as Christian? Our answer is put in this way: If there is a Christian home, as distinguished from any other kind of home, there may be a Christian school as distinguished from any other kind of school. To be sure there are homes, so called, where there is no sort of Christian influence or training. These are merely places to eat and sleep, to be made comfortable, to be provided with physical necessities, for social intercourse and mental stimulation, a place in which to grow up, and which become a memory in after years. But they leave no Christian impress or give no Christian purpose or preparation. These homes may have Christians in them, but the home is not a Christian home. In the same way a school may give a certain mental discipline and fit for certain social or business or civic duties, without stamping the life with a definite Christian purpose, or fitting for Christian duties. Yes there is such a thing as a Christian school and a Christian education.

But just as a Christian home means more than merely having Christians in the home, so a Christian school is more than merely having Christians in the school, either as pupils or teachers. What then is the distinctive thing, or what are the distinguishing things in a Christian school? What is it that goes into the making of Christian Education?

Last week in a general way we spoke of Ideals in Christian Education. Now more specifically we point out some things which must be included in Education if it is truly Christian. They need to be always and clearly before us. We would put first of all the desire and purpose in all connected with the school to produce Christian Experience. This must be uppermost in the minds of those responsible for the management and maintenance of a Christian school. This cannot be true of instructors or administrators as such in schools that are not avowedly Christian. They are not employed on that basis, and their office is not distinctively Christian in purpose.

But in a Christian school the supreme desire of those in charge must be that those committed to them should be Christians. The revival season, in which special efforts to save souls should be the greatest occasion in the school life. The man or woman who is not present, interested and busy in an opportunity like this has no place in a Christian school. A preacher who is not more interested in his folks than he is in his sermon or his text is not fit to preach. And a teacher who is not more interested in his student than he is in his lesson is not fit to teach. This is no time to dodge, or to have business elsewhere.

The next thing that should concern all connected with a Christian school, that does concern those who are fit to be connected with a Christian school is the cultivation and inculcation of Christian Motive in those who come under their tutelage. You may speak of this as altruistic, unselfish, moral, sacrificial, spiritual. There are two qualities in the Christian motive that must always be present. It must proceed from love, and it must have a high standard of righteousness. This must be behind every action and every appeal to others. Above all it must be

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embodied in conduct and evident in all behavior. Interest in others, consideration for others, and an example to others are a necessity. And these things must motivate all conduct. To be indifferent to others; to be low in aims, to be coarse in speech, or slack in morals unfits one to be trusted with the care of youth.

This brings us to the third and last thing we had in mind in connection with Christian education, there must be an abiding and unfailing purpose to perfect Christian Character in the growing youth. And by Christian character we mean the reproduction of the character of Christ. As Paul says we are to "grow up into Him the head". Or as he says in another verse "Until we all come to the measure of the stature of the fulness of Christ". Again Paul speaks of his own effort to lay hold of that for which he was laid hold on by Christ Jesus, which is the goal, unto the prize of the high calling of God in Christ Jesus. Or as he says in another place "That we may demonstrate what is the will of God, the good, the well pleasing, the perfect". Christian education has no less an aim than the gospel has, namely to restore men to the likeness of God.

SOME THINGS NOT IN HEAVEN

In two previous articles attention was called to the absence from heaven of the sea and of death. Another thing which the Bible specifically tells us we will not find in heaven is a temple. "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof". Rev. 21:22.

This may strike one at first as singular that in heaven there will be no place of worship. But the reason is given for this in the words, "For the Lord God the Almighty, and the Lamb are the temple thereof". The word temple here means the inner shrine or sanctuary which enclosed the ark and other sacred equipment with all their symbolism and aids to worship. The temple at Jerusalem was a place toward which Jews in any part of the world turned when they worshipped, especially enclosing the symbol of the presence of God, the inner shrine into which none was permitted to go except the High Priest and he only once a year after careful preparation and with great care. It was here that atonement was made for the sins of all the people.

There will be none of this in heaven. And there is good reason. In the haven of the saved there is no sin and no atonement made for sin. The temple was the place of sacrifice for sin. This has been perfectly and eternally through the atonement of Jesus Christ. He through the eternal Spirit offered himself a sacrifice for us once for all. The Lamb is on the throne. The Lord God Almighty and the Lamb are the temple. A temple would be entirely out of place in heaven—an anachronism.

The temple also served as a place for the concealment of the presence of God. In it he was both revealed and concealed. This was because sinful man could never approach into his presence. But when the atonement for sin had been made on Calvary the veil of the temple was rent, and every obstacle to man's approaching God was removed. We are in this life only partially realizing this, for God does not seem as near to us as we could wish. But in our heavenly home, the unveiling of God is complete. The Tabernacle of God is with men, and he shall dwell with them, and be their God and they shall be his people.

Another thing is made clear in this fact that there is no temple in heaven: we do not need there the aids to worship which seem necessary to us here. A temple is for the purpose of assisting us properly to realize God, to approach him and to get the proper appreciation of him. That is it is necessary in this present life for us to have outward and material aids to devotion. Some are quite dependent on these even to the destruction of spiritual worship or vision. Some carry a cross, or beads, or have pictures, or stained glass windows, a dim religious light, an altar, prayer book, hymn book, divers and sundry accessories. Some require more than

others, because some have less spiritual vision or aspiration. Some depend upon the mechanics of worship wholly for their devotions. But probably there are none at present who do not need some aids to devotion, some means for making God real to us.

But in heaven it is not so. There nothing is so real as God. The vision of him and contact with him is direct and overwhelming. God himself is the temple. The Lamb is the only means, the eternal means of revealing God, and our way of approach. What need of aids, when our eyes behold the King in his beauty? There will be no longer any necessity for a temple. Any aids to worship would be a hindrance and an offense.

THE VICIOUS CIRCLE AND THE VIRTUOUS CIRCLE

By H. H. Smith

A doctor once said to his patient: "You are in a vicious circle. Your nervousness produces indigestion; and indigestion, in turn, produces nervousness." The vicious circle applies to other things besides physical health. We know the five steps or stages that lead to fixed character: "Volitions, put forth, result in acts; acts, often repeated, fix habits; habits, long continued in, make character; character, when fixed, determines destiny." Dr. Tillett, who gives the steps named above, also adds: "While in the first formation of character free will and volitions are the cause and character is the result, yet, when character is formed, then the reverse is true: character becomes the cause, and volitions are result."

In other words, we have a circle—either vicious or virtuous. For, as there is a vicious circle, there is also a virtuous circle; and if the shame of the vicious circle is one, the glory of the virtuous circle is another. Because of the prevalence of so much evil, the result of evil habit, the word "habit" is often used in a derogative sense; but there are "good habits" as well as "bad habits", and the principle is productive of good as well as evil. One may be confirmed in good habits as well as bad habits.

The tendency to fixedness of character, which is observed in everyday life, is a momentous truth. We usually think of death as the time when we cross the "dead line" of fixed character; but the dead line may be reached before death. In his helpful book, *Personal Salvation*, Dr. Tillett says: "We believe that, while all must pass it (the invisible dead line that separates alterable character from unalterable destiny) at death, some may and do pass it before death. We believe it possible for God's children to live uniformly consistent and holy lives, and by fidelity to every duty and a diligent use of all the appointed means of spiritual growth to attain at length to such a state of grace that it becomes morally certain that they will not henceforth commit a willful sin—not a point beyond which they cannot sin, but a point beyond which their free wills, so long accustomed to holy volitions, will never respond to solicitations to evil. And so we believe that some sinners become so fixed in their evil character in this life that they reach a point which it is morally certain that they will never and can never be saved; not a point beyond which God cannot and will not save them if they fulfill the conditions of salvation (indeed that point, we may say, is never reached beyond death or throughout eternity), but a point beyond which, on account of long-continued, persistent, and willful sin, their sin-bound wills will never respond to the wooings of divine grace."

Nothing can be more pathetic and distressing than to see one hardened in sin go to his grave clinging to his sinful ways, with "the ruling passion strong in death." Recording the death of a noted gambler, several years ago, the New York Christian Advocate said: "The withered little old man, 81 years of age, lay on a sick bed at his ranch, the sands of life rapidly running away. In one corner of his great ranch a race track had been built and the holiday crowds were there to watch and bet upon the races. The sporting

spirit was still in the old man and calling his betting commissioner to his bedside he whispered, 'Bet \$3,000 on Jack Atkin to win the speed handicap today.' It is a pitiable thing for a man of intellectual ability with death just at his side to take him away to have his mind and heart full of a plan to make a last bet and make gain of his fellow-man; but his act is only one illustration of the great truth recognized in human experience and in God's revealed will that character, either good or bad, has a tendency to the unchanging, the eternal."

With these solemn truths before us, as co-workers with God, let us do our utmost to aid the youth of today to lay the foundation of a true Christian character.

Ashland, Va.

A BOOK WORTH WHILE

From the press of Harper & Brothers there has recently come a book so thoughtful, fresh and stimulating that, without suggestion from the publishers, I should like to commend it to our Mississippi Baptists. It is "The Education of the Whole Man," by Dr. L. P. Jacks, Principal of Manchester New College, Oxford, and can be had from our Baptist Book Store, Jackson, at \$1.75.

Some idea of the book's character and scope will be given by the chapter headings, which are: Disguised Imperatives, Education as the Key Industry of Civilization, The Education of the Whole Man, The Whole Man Described, The Science and Art of Leisure, Education for Leisure, The Road to Enjoyment, The Co-Education of Mind and Body, The Beginnings of Self-Control, Education and Sex, Democracy and Culture, Adult Education. Finely written and abounding in helpful thought, these chapters deserve the attention of all who are interested in modern education, and will undoubtedly be found worth while by every discriminating reader.

—H. L. Martin.

TRANSFIGURING WORSHIP

By Charles L. White, D.D.

Transfigured lives! When the anniversaries were last held in Philadelphia, I had a room in a hotel near to that occupied by one of our most distinguished and godly ministers. I did not know him intimately, although I loved him. One night I could not sleep. I had spent the whole night thinking. I arose early and sat down by the window to read. I looked out across the court and could not help witnessing a scene which will remain in my memory forever. It was very early in the morning, and this minister of Christ had risen before me. He had dressed himself, and was sitting by the window with the Word of God on his knee, and was in rapturous worship as he was reading. When at Atlantic City we were holding a memorial service for Dr. Mabie, as I heard one after another speak of his wonderful life and consecration, that picture in the hotel came back to me, and I saw again Dr. Mabie reading the Word of God before six o'clock on that Sunday morning. Ever after, although I never mentioned it to him, when he came into my office or his path crossed mine, I felt that I was in the presence of a life transfigured by devotion to Christ. We know such transfigured lives.—Watchman Examiner.

We are grateful for a beautiful copy of "The Complete Sayings of Jesus", a book published by D. H. Pierpont and Co. of Williamsburg, Mass. It is a successful effort to give consecutively the spoken words of Jesus during his earthly ministry, as found in the gospels, also his words as spoken in visions recorded in the Acts of the Apostles and the other books of the New Testament. It is a consecutive story and readable, following the Bible account of his life. It is, in other words, a narrative of all events in which he figured and spoke. The purpose is to form a complete, short story which can be read in a few hours, and which will give one a clear and consistent perspective of his life. It has been most highly commended by competent Bible students, and will be of great interest and help to the average reader.

MEDITATIONS IN MARK

By J. L. Boyd

(A brief word: From January to November, 1928, The Baptist Record was kind enough to publish brief "Meditations in Mark" which was intended to be heart interpretations of the Gospel of Mark, at which time we reached chapter six, verse 45. The series was interrupted by the author's writing "A Popular History of the Baptists in Mississippi", which task has been finished. In response to many enquiries as to when we intend to complete the study of Mark, and other matters being favorably adjusted, we come back now to ask the indulgence of the Record and its readers in its continuance.)

Mark 6:45-56:—In the last of the preceding meditations we saw Jesus, prompted by a shepherd's heart, feeding the five thousand by means of five barley loaves and two small fishes. Wonder of wonders that! which caused the enthusiasm of the crowd to go beyond all bounds. There was but one conclusion. He was the promised Messiah. Mark leaves to others the task of informing us of the effort to force Jesus to become King, but he indicates by his language that Jesus was in a strait betwixt two. For "straightway he constrained his disciples to get into the ship" and to go to the other side, while he sent the multitude away.

Were the disciples too excited to be of service to him in this extremity, wondering at his miracle-working power, ready, too, to use their influence in forcing his acceptance of the kingship? It seems so. It is evident, at least, that Jesus felt that he could better handle the crowd with his disciples absent. Hence, he forces ("constrained") them into the boat, and away. He then takes leave of the multitude to depart into the mountain. Was he not able to induce them to leave the place? The inference is strongly felt here that he had to go away and leave them there as he went up into the mountain to pray. They were loathe to depart from his presence, and he just "bade them adieu", hastening away to be alone with the Father. He must act quickly, and pray in this trying hour of temptation when an easy path is set before him again to wield the sceptre and to wear a crown.

Thus into the hills he went, and there remained till the early hours of the morning, lonely and alone. There were none to enter as yet with him into the intimacy of his purposes and the sub-rosa paths of his plans for the world's redemption. He must tread the wine-press alone; and the path leading up to it, as well.

In the meanwhile, the disciples, in an effort to obey orders, were contending with the raging sea, and a great and contrary wind which disputed their passage. On through the night they rowed, deprived of the immediate presence of their Lord, hoping doubtless to override the storm ere the dawn. From the altitudes, however, the Master was keeping watch over his own. And seeing them "toiling in rowing" he "cometh unto them" (Note: Mark lapses into the present progressive, and would have us to see Him, too, as He glides along), walking on the sea. But not until the fourth watch of the night—between three and six o'clock in the morning. Why so long coming? To allow the disciples to get to their row's end? It is to their credit that they were still battling against all odds to carry out his instructions, to reach the other side. In the eight or nine hours out they had only made some three and a half miles, having reached the state of "exhaustion and despondency bordering on despair." But they hadn't turned back. Seeing their distress, and their determination to go on, the Lord comes to them, using, no doubt, the only means at his command—"walking on the sea".

Jesus did not use this method of reaching his disciples just to become a spectacle, though to them he appeared as a spectre in the dim shadows. They were in a frame of mind to scare at any moving, mysterious object. It was hardly his purpose to frighten them, but to turn their fears into confiding trust and to fix himself in their affections as the one and only dependence in times of adversity as well as when facing an

emergency. They had not quite understood the significance of the miracle of the feeding of the five thousand—"their minds were dull". But upon his entering the boat with them, when the wind had ceased ("dropped"), they were "sore amazed in themselves beyond measure, and wondered"—they stood outside themselves, were utterly astounded. Was this the same Jesus they had been companying with? Yes, but with an added significance. To them he was different. Added glory enveloped him. Truly he was coming into his own with them, and with the multitudes.

For when they had "moored to the shore", straightway the people recognize him and hasten about the whole region carrying on their beds the sick to wherever they hear that Jesus is. "And wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole". What a scene! This hurrying and scurrying hither and yon, here and there, this way and that, carrying pallets laden with invalids of every degree of helplessness and need, assembling them in the broad expanses of the marketplaces for lack of adequate space elsewhere—and with the faint hope that this Healer of humanity's hurt might come near them. Surely the benedictions of heaven had come to Galilee, and the Galileans, and to the whole race of men! Jesus is now at the height of favor with the masses of the people; but he is at grips with the ecclesiastics.

FRANK H. LEAVELL CARRIES GROUP OF BAPTIST YOUNG PEOPLE TO PRAGUE, CZECHO-SLOVAKIA

(By Walter M. Gilmore)

Mr. and Mrs. Frank H. Leavell, Nashville, together with fifteen other Baptist young people from the South, sail on the "Cameronia" from New York July 11 for Prague, Czecho-Slovakia, to attend the Baptist Young People's Conference, held under the auspices of the Young People's Committee of the Baptist World Alliance, of which Mr. Leavell is a member. Several hundred Baptist young people from all parts of the world will be in attendance at this Conference. Mr. Leavell's party expects to return to New York on the "Aquitania" September 5.

Mr. Leavell has been at the head of the Student Work of the Southern Baptist Convention since it was launched some nine or ten years ago. This work is now an important department of the Sunday School Board. In making this pilgrimage to this international missionary Conference, at no expense to the denomination, Mr. Leavell will have a rare opportunity to study first hand some of the many problems now confronting our young people, especially in our college centers. In addition to better fitting himself for grappling with these difficult and delicate problems among students, he will be greatly reinforced in his work by this group of representative young people from all over the South he is carrying with him.

The following is the list of young people accompanying Mr. and Mrs. Leavell: George Felkel, Buffalo, Okla.; Lyman Hailey, Louisville, Ky.; Miss Cleo Mitchell, Greensboro N. C.; Billie Bethea and Duke McCall, Memphis Tenn.; Dr. J. D. Franks, Columbus, Miss.; Rev. and Mrs. R. L. Brown, College Station, Texas; Miss Evelyn Preston, Roanoke, Va.; Miss Evelyn Snyder, Conway, S. C.; Miss Winnie Ricketts, Raleigh, N. C.; Miss Mary Louise Hamburger, Houston, Texas; Miss Rose Cosby, Milton, Kan.; Miss Mabel King Beeker, Leaksville, N. C.; Miss Ruth Sampson, Louisville, Ky.

Soon after the war Secretary N. D. Baker said in an address that the cost in money of the world war was \$197,000,000, or \$11,000,000,000 more than the total property valuation of North America. He said that 7,300,000 men died from wounds in battle, and the total of deaths reached 9,000,000.

MUSING OF A CHUMP

I am a far seeing, long headed chap, indeed I am. My church letter is in my trunk and it is going to stay right there, too! Do you get me? Am I a Christian! Of course I am! I was truly converted when I was in my teens and I was baptized then. Why is my letter in my trunk? Well, you see I am a lover of peace and churches fuss so much. I simply will have nothing to do with a fuss in a church, but I love my Lord because he has done so much for me, and I will be true to him till I die, indeed I will. Then you see it costs lots of money to run a church, and the members have to pay the bills. I am always welcome at church—one so important as I am always is—and I hear as good sermons as the church members do. Do I give anything? Oh, yes, yes, certainly! I do, every time go I put a nickle or a dime in the collection. Don't tell me I am not smart.

Yours truly,

—A. Chump.

BUDGETS AND HEALTH

By Louis J. Bristow, Superintendent

I always read with keen interest the advertisements of Brother Frank T. Crump, treasurer of the Virginia Baptist General Association. He has an unusual facility for expressing truth wisely and well. Recently he said, "The usual family budget reads: Rent, food, clothing, fuel, education, recreation, savings, incidentals (including church and charity)."

His statement probably is true, and I want to use it to point a moral other than that for which he uses it.

The average family budget does not include anything for sickness—for doctors' and hospital's bills. Yet nearly every family has sickness every year, and the average American family has a burdensome hospital experience once every three years.

Much complaint is heard that hospital costs are high: and they are, for to thoroughly equip a hospital and maintain an efficient service is expensive. Costs in a first class hospital do not exceed the charges made by a high class hotel—but that is another story.

In addition to the sickness in homes, nearly one-tenth of the population of the United States are sick in hospitals every day. A report of the American Medical Association a few weeks ago indicated that there was a marked increase in the use of hospital beds in 1930 over the preceding year, and the most marked increase was in the South, too. Statistics are tiresome, so I give no figures. I mean only to emphasize one fact, namely, that every family budget should have something for sickness; for the average family in this country has a burdensome hospital bill once every three years.

Again, there are many who cannot pay the necessary cost of hospitalization. In one's gifts to benevolence, remember these unfortunates. This is a fine field for the exercise of Christian fraternity to the needy brother.

New Orleans.

The Flora Baptist Church will conduct her protracted meeting this year from July 12th to July 26th. During the first week of the meetings there will be, except on Sundays; only one service a day and that will be at 8 o'clock at night. During the first week the messages will be brought to the church by visiting Baptist ministers. During the second week of the meetings there will be services at 9:30 a.m. and 8 p.m. conducted by the pastor. Prof. Evans will lead the music. We earnestly crave the prayers of those who read these lines and will be glad to have all who can to attend these meetings.—W. A. McComb, Pastor.

Tuskegee Institute reports five lynchings in the United States in the first six months of 1930; one white and four Negroes; two in Mississippi, one in Missouri, one in Tennessee and one in North Dakota. In 32 cases officers prevented lynchings.

BIBLE ELECTION

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Text: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (Ephesians 10:4)

I. Introduction and definition.

Before we can give any kind of a treatment, or an analysis, of a subject, we must first get a clear conception of the subject and its meaning. The subject which we propose to discuss is, and always has been one of most severe controversy. From the least to the greatest this question has been one of argument and debate among all classes of people. It matters not how much or how little a person's knowledge of scripture is, when any question with a religious nature is brought forward, he is always ready to venture an interpretation or to express his individual opinion. It seems that it does not matter so much with the average person what God says about a thing in his Holy Word, but it is what he thinks about the matter himself that counts for a verity in his own mind.

Let us go open-minded and open-hearted to God's word and make an unbiased search for the truth; insofar as we can ascertain it concerning the question of God's electing grace as presented by the inspired writers in his word. There must be an intelligent definition of the question given before there can be any analysis made or a discussion presented. What then is election?

According to Bible teaching, election is the sovereign and predetermined will of God, exercised through a decree, by the which he chooses certain ones out of the world—not because of any foreseen merit on their part—to be the objects and recipients of his saving grace.

"Election is a divine decree. Now a decree is merely the execution of a divine attribute, and is the eternal purpose of God according to the counsel of his own sovereign will whereby he hath foreordained whatsoever comes to pass. God does not act until he has decided to act, and his decisions are wholly without restraint and in accord with his own free volition. Hence, the actions of God can no more be separated from the decrees of God than can the actions of a man from his decisions."—(Shedd, Dogmatic Theology. Chapter vi. p 393).

God's decrees were formed in eternity. "Known unto God are all his works from the beginning of the world." Acts 15:18. There has been with God from the formulation of his plans and purposes before the creation of this vast universe a definite knowledge as to the working and behavior of the universe as well as the destinies and phenomena in the life of man. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not neither is weary? There is no searching of his understanding." Isa. 40:28. "Before I formed thee I knew thee; and before thou camest forth out of thy mother's womb I sanctified thee and ordained thee a prophet unto the nations." Jer. 1:5. If God can foreknow one man and foreordain him to salvation and the preaching of his word, he can foreknow all men that will be saved and predestinate their salvation, because "his understanding is infinite," says Psalms 141:5.

The formulation of God's plans, then, had no sequences, while the execution of his will and purposes, according to his plans, occur in successive order. The conception of time in the infinite and eternal mind of God is one vast, eternal now. "Great is our Lord, and of great power; his understanding is infinite." Psalms 147:5. There is no present, past, or future with God, but all phenomena, whether moral or material, are simultaneous with him. Therefore, he possesses the whole of the blue print for his plans and works, according to the good pleasure of his will, simultaneously, leaving their execution to occur with respect to their natural times and order.

II. The fact that election is involved in Salvation.

There are differences of opinion as to the application of election. Some Bible scholars hold the position that election applies only to the Jews.

Others say that the elect are those whom God has called into special fields of service, such as preachers, missionaries, etc. If these opinions be true, how are we to interpret Romans 8:29? "For whom he did foreknow them he also did predestinate to be conformed to the image of his Son." Who are the people that are conformed to the image of Christ? Are they Jews or special workers only? We can not say this for all people who are born of God are regenerated and receive the spirit of Christ into their lives. They become like Christ in their spiritual nature. They become children of God. To whom was Peter writing when he said, "Elect according to the foreknowledge of God?" 1 Peter 1:2. He was writing to Christian people abroad, who had been born into the family of God, and not to Jews and special workers alone.

If it were not for the electing grace of God, we would all be lost, for "we are all by nature the children of wrath." Eph. 2:3. We are born into the world with an inherited tendency toward evil, and we have all turned away from God. "All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isa. 53:6. "There is none that understandeth, there is none that seeketh after God." Romans 3:11. "For all have sinned and come short of the glory of God." Romans 3:23.

Any theory that advocates that sinful man in any respect merits the grace of God, we conclude and declare, on the ground of the scripture given above, contradictory to Bible teaching and entirely destitute of scriptural warrant. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Eph. 2:8. Even that faith by which we receive the grace of God is given to use by him, who loved us and gave his Son to die for the sins of the world. "And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." John 6:65.

Water left to itself will run down hill. All of our natural tendencies are on the downward trend. There is nothing in ourselves, in our natural state of being, that will tend to draw us closer to God and elevate our character. Therefore, we must admit that condemnation is an act of justice, while election to salvation is an act of divine grace and sovereignty.

"God commendeth his love toward us in that while we were yet sinners, Christ died for us." Romans 5:8.

"For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:6.

God surely must have taken the initiative in our salvation; else there would have been no salvation. "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day." John 6:44. "All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise, (or under no circumstances or conditions) cast out." John 6:37.

We can readily see from these scriptures, and many others we could quote, that God reserves to himself, in accord with his sovereignty, certain divine prerogatives in regard to our salvation, and that he exercises these prerogatives at his own free volition. We notice here, John 1:13, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

III. The time of our election.

The word of God plainly presents the fact, and it is easy to be seen, that our election to salvation was from the beginning. It was from infinity. It was eternal. Paul says in 2 Cor. 5:1 that our house in heaven is eternal. A definition for eternity is from everlasting to everlasting. "And they that dwell on earth shall wonder, whose names were not written in the book of life from the foundation of the world." Rev. 17:8. There are many passages that bear directly on this phase of the subject, but there is no need to quote further, for one sentence in God's word is as strong as a thousand. God's word is truth, and when we find in the Bible a clear-cut, thus saith the Lord, it is time to lay aside all other theories and beliefs and receive the truth of God. We

are willing many times to believe the scripture as long as it teaches what we want to believe.

Let us give one other passage to show that God's people were elected to salvation in the beginning. "According as he hath chosen us in him before the foundation of the world," or literally, (before the laying down of the kosmos) Eph. 1:4.

The time of our election is from eternity. We have already spoken as to the eternal and infinite conception of the mind of God. All events past, present, and future are all occurring in one vast eternal "now" with him, for with God all things are present and simultaneous. "That which hath been is now; and that which is to be hath already been." Eccl. 3:15. Christ was the Lamb who was slain before the foundation of the world; and before the worlds were created, we were chosen to our salvation in him, who was to come to earth and make the one supreme sacrifice for the sins of the world. In our minds we can see a picture of God the Father, God the Son, and God the Holy Spirit sitting around a table in the council halls of heaven before the creation of the universe, and there the Son surrenders his life as a sacrifice for sin; thus he became the Lamb slain before the foundation of the world.

IV. The two fold phase of election: The sovereignty of God and the free will of men.

That God has absolute sovereignty cannot be doubted in the least degree. He is an omniscient being and exercises all power over his works. Having created the universe in which he makes his habitation, and also having created man to inhabit the earth, he has reserved unto himself the Divine prerogative and the sovereign power to control all moral as well as material phenomena in regard to the behavior of the planets and the destinies of man. All things belong to God. We belong to him both soul and body. "Is it not lawful for me to do what I will with my own?" Matt. 20:13.

"Now let us not lose sight of the fact that all material phenomena occur in accord with material properties and laws, and that all moral phenomena occur in accord with moral faculties and properties."—Shedd, Dogmatic Theology, Vol. I. Chap. VI. "God hath chosen you to salvation through the sanctification of the Spirit." 2 Thess. 2:13. The same divine purpose which determines any event, determines that event as produced by its causes, promoted by its means, dependent on its conditions, and followed by its results. With reference to the salvation of the elect, the purpose of God is not only that they shall repent, but believe and persevere in faith and godliness unto salvation. God decrees the salvation of a sinner. One of the means, or conditions, to that salvation is faith in the atonement of Christ. This faith is also decreed. "Elected unto the sprinkling of the blood of Christ." 1 Peter 1:1. If faith, then depends on the undecreed action of a sinner's will, the divine predestination of God is dependent on the sinner's uncertain action, and is conditioned by it. A conditional decree is incompatible with divine foreknowledge, for God cannot foreknow an event unless that event is positively certain, and the salvation of a sinner is not certain if it depends upon the uncertainty of his own finite will. God, in his infinite mind, however, could see from eternity the certainty of a sinner's faith in Christ; therefore he could elect him to salvation before the foundation of the world.

When Paul and his ship's company were being tossed tempestuously about at sea, he stood forth and addressed them saying, "I exhort you be of good cheer, for there shall be loss of no man's life among you." Acts 27:22. But later in verse 31 of the same chapter he added "except these abide in the ship, ye cannot be saved." How was Paul able to assure them beforehand that they would not be lost? For the simple reason they were going to abide in the ship. How was God able beforehand to predestinate our salvation in Christ? For the simple reason of the certainty of our personal faith in His Son.

(Continued on page 15)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Go Ye

Recently while teaching a Mission Study class of fine young women, one of the number remarked, "I do not understand how many of us can ever fulfill the command 'go ye into all the world', for of course very, very few of us can really go". I explained there were many ways, and many opportunities opened to us to fulfill this command other than going in person to a foreign mission field.

In the last few weeks this thought has been splendidly illustrated in the going of Rev. A. M. Sutherland to work in the Philippines. Through the God directed life of Rev. Sutherland, I trust my young friend, as well as many others will see how God opens the way for some of us to "GO" even though we may never leave our own community.

A year ago, when our W. M. U. Scholarship Committee met to consider applications, the Baptist Bible Institute scholarship was awarded to a splendid young woman. However, upon the opening of the school session, conditions arose which necessitated her relinquishing the scholarship. When I notified the President of the B. B. I. of this change, he suggested that the scholarship money be used for Rev. A. M. Sutherland, a consecrated and worthy young man who had been a student in B. B. I. for a year, and who was finding it very hard to remain at the Institute without extra financial aid. Last May Rev. Sutherland finished his two years theological course in the Institute and is now going as a Missionary to the Philippines—a realization cherished in his heart since boyhood. In writing of Mr. Sutherland, Dr. Hamilton says: "He will work among three groups of islands—the Moro type—where missionaries have not visited before. To Mr. Sutherland has been given the joy and privilege of pioneering in this new mission field".

Missions means pioneering, and thus we see how "a great door and effectual is opened" to the W. M. U. of Mississippi in having some part in pioneering in this great and needy field. The money which we contributed through this scholarship for the carrying out of Christ's program, "Go ye into all the world" was our part of the task. The missionary whom we helped to prepare to go out and preach the gospel is our substitute, and the work he does and the message he gives to men of Christ is our message and our work, for we are truly "laborers together".

What is true of our gifts is also true of our prayers, for we can just as truly be laborers together through Prayer, and in a marvelous way we "go into all the world" through prayer. All of our missionaries make this request—pray for us. They like the great Apostle, have no doubt as to the help and value of prayer. "Ye", said he, "helping together by prayer for us".

It is deeply gratifying that Woman's Missionary Union of Mississippi has this far reaching part in Christ's program. It is true as my young friend said, we may not all Go in person, but through the contact of our gifts and prayers, we do really "go into all the world" to help and heal.

Mrs. A. J. Aven.

Prentiss, June 29th.

The Jefferson Davis County Quarterly W. M. U. was held with the Bassfield Baptist ladies, with Miss Esther Sinclair, county superintendent in W. M. U. work, leading. The following program was given: Bible study; "The Days of Thy Youth", Ec. 12:1-6, Mrs. R. E. Dale, Prentiss;

Our Young People's Column

"ATTITUDE AFFECTS ALTITUDE"

This morning at breakfast, the little five-year-old son in our home had some apparently useless sticks by his plate. When the maid noticed them she said, "Billy, take those old sticks off the table." He moved them but said proudly, "Jane, these are not sticks. They are my bows and arrows."

How like life! Some of us only see sticks when really there are bows and arrows awaiting us. Bows, but we must bend them. Arrows, but we must shoot them.

We are printing the adopted report of the Executive Committee for you. What do you see in it, sticks or bows and arrows?

"However high your arrow went,
Be not with one success content;
Still higher look! Look not below,
Just lift your aim and bend your bow."

Report of Southwide Young People's Committee

The committee recommends ending the Tithing Story Contest and inaugurating Stewardship Declamation Contests to be carried through churches, W. M. U. associations, W. M. U. Districts and States, becoming southwide for Y. W. A.'s at Ridgecrest Y. W. A. Camp.

It is suggested that the Sunbeam contest material be an arrangement of Bible verses on stewardship; that junior contest material be a leaflet with 6 selections from which the contestant will choose one for memorizing and declaiming. The Intermediates and Y. W. A. contestants will write their own stewardship essays, selecting a topic from a provided list, and declaiming their own work in the competition. (This material is being prepared and will be forwarded to you.)

It is suggested that since boys and girls compete together in the national oratorical and national peace contest, they may do so in this contest, thereby saving expenses in promoting the same. There would be 4 grades of competition

Sunbeams

Junior G. A. and R. A.
Int. G. A. and R. A.
Y. W. A.

The subjects will be stewardship with the emphasis on stewardship of possessions.

Schedule—The church contests should be finished by Oct. 1, the associational ones by Dec. 1, the district ones by March 1, the state by May 1st.

It seems the consensus of opinion that expenses be borne by individual contestants, churches or organizations represented; in some cases perhaps the association or district W. M. U. can care for them.

The churches, associations and districts will make awards as they desire.

"DON'T PUT THINGS OFF—PUT THEM OVER."

report of young people's work; song, Bassfield Sunbeams; talk, "Youth and Christ's Program", Mrs. B. H. Polk, Prentiss; solo, "Give of Your Best to the Master", Miss Nell Dale, Prentiss; prayer, "That we may be faithful to the training of youth"; A speaking picture; "Story of Three Girls", Bassfield G. A.; Hymn; Business; Benediction. The theme of the program was "Youth" and several splendid talks were made by Rev. D. H. Horn, Bassfield pastor, and others. The new officers for the county were elected: County Margaret Fund Mother, Mrs. Giles, Bassfield; Publicity Chairman, Mrs. R. E. Dale, Prentiss. After the program the Bassfield ladies served delicious sandwiches with ice tea. The next meeting which will be the annual association, will be held with the Hathorn Church in September.

Four years ago there came to Blue Mountain College a little Russian girl, Lulia Muscavoy. It was through the influence of one of our missionaries that she came to a college in Mississippi. After finishing her work in college she secured work at Ridgecrest for the summer; this provided her a home for the summer months, after which she was to enter our Training School at Louisville, Ky., on a scholarship provided by our Mississippi W. M. U.

A few days ago she had to undergo an emergency operation for appendicitis. Her parents, across the sea, are unable to provide for her, as they were victims of the Bolshevik movement in Russia. It isn't necessary for me to appeal to your mother heart for this lovely Christian girl. If you will like to help, send your contribution to this office at once and I will see that it reaches her immediately.

—BR—

Mrs. Ella A. Boole of Brooklyn becomes president of the Women's Christian Temperance Union, succeeding Miss Jordan, who served nine years.

—BR—

J. S. Riser III is the name of a young man at the Baptist Hospital a few days old. His father, J. S. Riser, Jr., is pastor at Durant. His grandfather, J. S. Riser, was for many years clerk of Central Association, now Hinds-Warren. May the young man surpass them all.

—BR—

A story comes from Paris which tells of the magic effect of song in the hearts of discouraged soldiers. It is to the effect that when the French soldiers were worn out at Verdun, and it was difficult to inspire them, some one asked for a new song from a musician. He wrote the words and music of "La Madelon" and soon all the soldiers were singing it. A new spirit came into them all and the tide of battle was turned. Do we not need now a new song to rally our churches for a great advance in the kingdom of God? From David's day on down to the present music has put heart into the fighting men.

—BR—

There is no more beautiful story in all the world than that of The Good Samaritan, told by Jesus and recorded in Luke's Gospel. It is the story of a suffering, wounded wayfarer left on the road to die, and picked up by a kindly Samaritan, carried to an inn, treated and nursed and having his bill paid till he was restored to health. Jesus in concluding the story said, "Go, and do thou likewise". And shall we say to Jesus, "You will have to excuse me, I don't find this in the commission"? The care of the sick and dependent is as clearly a Christian duty as anything else enjoined in the Bible. "Thou shalt not kill", is not in the commission, but it is just as binding today as ever it was.

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word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Lord's Supper

Having settled the question as to
whom the supper belongs, let us
think together in this article as to
why it was given. The Bible is clear
on this as on all other phases of the
Lord's Supper. Let the Book speak:
"And He took bread, and gave
thanks, and broke it, and gave unto
them, saying, This is my body which
is given for you; this do in remem-
brance of me" (Luke 22:19). The
words, "In remembrance of me,"
tells why the supper was instituted.
It is a memorial supper, to be ob-
served in remembrance of the giver,
Jesus Christ. Also in I Cor. 11:24,
Paul repeats the very same words,
"This do in remembrance of me,"
when giving orders to the church at
Corinth how to observe the supper;
and farther down in the chapter he
says: "For as often as ye eat this
bread, and drink this cup, ye do show
the Lord's death till He come."

These could be multiplied, but
these Scriptures are sufficient to
show that the Lord's Supper is pure-
ly a memorial supper. Knowing our

prone to forget the better
things, He gave this simple supper
with its simple every-day elements
to call us back to the horrors of the
cross, and to the cost of our redemp-
tion—the broken body and spilled
blood of the Son of God. When
through these emblems, bread and
the cup, we re-enact in picture the
tragedy of the cross, and thereby
catch a fresh vision of the Savior's
suffering, we feel afresh the heart's
blood of the Christ as it cleanses our
soul. A re-kindling of the sacred
flame of love in our hearts is the
consequence and we love Him better
and are ready to serve more.

As an illustration: Long years
ago a tender bud, our little baby
boy, slipped out to be with God. We
buried him on the old church yard
to wait the coming of the Redeemer
to wake him up. The passing years
with their trials, sorrows, pains and
busy days have caused us to forget
just how we loved our baby and
something of his face and form; but
occasionally we steal away to the
old trunk in the attic, where our
relics of by-gone days are kept, and
take from its hiding place a tintype
photograph of our long-gone dar-
ling. As we look on that picture the
memories of years ago rush in upon
us. The smiles, the golden curls,
the warm kisses and the baby coos
of that baby become real again and
we almost crush the picture as we
press it to our lips and shower kiss-
es because of the memories that the
old, faded picture brings back to
us. Our baby becomes real to us
again, and we love him as when he
was in our arms, and as the tears
stream down our faces we feel the
thrill of his presence. Only a faded
picture, but oh, the memories it
kindles in our souls.

Even so is it with the picture that
Jesus left to call us back to Him.
The changes and shadows and griefs
and toils that come our way some-
times almost efface the memory of
what our Lord suffered to set us
free and give us life, and we grow
cold and indifferent in His blessed
service; but when this picture, the
Lord's Supper, is held up before us
through the bread and wine, there
rushes into our soul afresh the dy-
ing groans and the tears of our dy-
ing Lord and we feel anew the pres-
ence of the Savior. We are drawn
close to His bleeding side as we
behold Him through the picture, and
how we love Him for His sacrifice.

That, my brothers and sisters, and
that alone is why Jesus gave us His
supper, "Do this in remembrance of
me." Others, yea, others, had been
the burden of His life; so now in
the closing hours, in the shadow of
the cross, He speaks of himself for
His one and only time. It is a mem-
orial supper solely, to be observed
unto the memory of the crucified
Lord.

Our Coffeeville Meeting

June 24th Bro. J. E. Byrd, preach-
ing, and Bro. Jackson Perkins, choir
director, began a meeting of days
with the Coffeeville Baptist Church.
A better series of discourses one
seldom hears than those this lay-
man-preacher gave us. Our people
were charmed and inspired by them.
The music led by Bro. Perkins was
of the highest order. He sang large-
ly the old hymns. He cut no didoes
nor side-shows, but led our people

into the spiritual singing of the old
hymns of Zion. They led us in a
good meeting.

Our people were called to a high-
er sense of consecration. Many
agreed to live a closer life to God
and His service. Quite a number
agreed to establish the family altar
and make it a daily custom to read
the Bible and pray in the home. If
these keep that vow and nothing else
was accomplished, it would be a
great work. The family altar and
Bible reading in the homes are the
hope of this nation. We are fast
decaying as a nation because the
family altars have been deserted,
and if our people can be called back
to this saving practice it will be a
fine day for America.

Some visible results was 7 bap-
tized and 7 by letter to become mem-
bers of the church. The pastor feels
that the effects of the meeting will
be with us for many weeks. As
these two dear brethren turned from
our midst, they went with the best
wishes of all who heard them and
came under the power of their work.
Bro. Perkins is to be with the writer
the second week in July at Pitts-
boro. We recommend these breth-
ren to the churches for service that
counts.

Notes and Comments

July 19th the County-wide reviv-
al meeting will begin at Carrollton.
Dr. M. E. Dodd and his singer will
lead the meeting. Dr. Dodd will be
there on Monday, July 20th. It is
hoped and desired that all of Car-
roll county and other churches will
cooperate in the meeting and make
it a great power, for it is needed.

In a letter from Rev. S. J. Rhodes
I read the following: "I came home
last Thursday, greatly improved,
but still not able to be out much. I
have to be very careful about exer-
cising as I am still very weak. I
trust that I shall be able to be in
some of my meetings. We begin
here at Oakland on the third Sun-
day." We are glad to have this good
word from him.

The Baptist Clarion comes to my
desk regularly. Rev. O. M. Over-
ton is its editor. It is quite a newsy
sheet and is doing a good work in
the north-eastern part of the State,
no doubt.

Glad to have Dr. W. E. Farr back

up this way again. He will locate
at Itta Bena the first of August.
Glad Dr. W. A. Sullivan decided to
remain in Mississippi. We need his
kind in our State.

—BR—

Mr. John Imrie, Evangelistic Sing-
er of Springfield, Missouri, has been
in a successful meeting with the
First Church, Corning, Ark. Pas-
tor Golden Neely did the preaching.
Nearly all who came forward were
adults. Mr. Imrie is available to
sing for Pastors and can be reached
at Springfield, Missouri.

—BR—

HERE IS YOUR OPPORTUNITY

July is here. What happy thoughts
and plans it brings. On July 26
those thoughts and plans will take
on a real form as everybody arrives
at Woman's College, Hattiesburg,
for the State Assembly. It will be
great to greet old friends and to
meet new friends. And to think,
there will be five glorious days!

Besides meeting friends that need
for spiritual uplifting will be realiz-
ed and hearts will be made glad.
Spirits will be encouraged and
strengthened to go on to victory.
Methods, the how and why of things
will be learned, too. As a result,
the unit organizations at home will
take on a new life and glow.

Friendships that last. Spiritual
growth and warmth. Knowledge in-
crease and inspiration. All this
awaits you at the Baptist Assembly.
Come by all means if you can. If
you cannot come, see that someone
else comes to represent your organ-
ization and you.

—BR—

EBENEZER, BASSFIELD

Beginning Monday, May 18th,
1931, a B. Y. P. U. Study
Course was conducted at Ebenezer
Baptist Church. Rev. Bryan Sim-
mons taught the B. A. U.'s, Prof.
K. T. Sullivan the Intermediates and
Miss Esther Sinclair the Juniors.
Seven B. A. U.'s took the test,
twelve Intermediates and five Jun-
iors. Our union has been in prog-
ress for about three years, with
three unions all the time and four
part time.

—Esther Sinclair, Reporter.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

An environment conducive to
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Wedding of Religion and
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The Sunday School Department

SUNDAY SCHOOL LESSON

For

July 12, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: The Preaching of the Apostles.

Golden Text: We must obey God rather than men. Acts 5:29.

Scripture for study, Acts 4:1-14; for supplemental study, Acts 3:1 to 4:31, and I Cor. 1:21-25.

Introduction

In a Bible study so important as this, it looks like a tragedy to get but two lessons on the first four chapters in Acts.

If we keep in mind that this book is a record of the continued work of Jesus after his ascension, that work being done by the Holy Spirit through the apostles, we can see how aptly the subject for this date is named, and how the truth of the golden text needs to be pressed on the hearts and minds of all professed Christians; but particularly those whom God has called to be preachers and pastors. If we are to form an opinion from the constant changing of pastorates, and from the insipid utterances from pulpit and religious press, the Holy Spirit has changed his messages from what they were in the days of the apostles, or preachers and writers are giving more heed to men and their opinions than to God and his commands.

The events of this lesson were probably a few weeks after Pentecost.

The Lesson Studied

I. The Preaching of the Apostles Was with Boldness.

One unmistakable evidence of the resurrection of Jesus is the wonderful change that had come over the apostles. Following the arrest of Jesus, only two of them were to be found any where about him. The night following the end of the first twenty four hour period of his resurrection life, ten of them were together, but behind barred doors. One week later, conditions were very much the same, though some better. Before pentecost, at one time, seven, including Peter, went in a bunch, back to their fishing. But when the time expired and the promise of Jesus was fulfilled, and they were empowered by the Holy Spirit, there was no mistaking their identity with Jesus. It could be clearly seen that they had been with him. Those who had fled because of fear, stood boldly in the face of the officials, and in effect called them murderers and defied them to do their worst.

Their boldness was also manifested by going to the temple, and in the midst of the multitude, healing a man forty years old, and who had been lame from his birth. Following that miracle, they preached the gospel with holy boldness.

Holy Boldness is a ministerial qualification very much in need now; a boldness that will defy the society Jezebel and the Diotrephes deacon. They are to be found in every church large and small; and

only such men as Elijah, John the Baptist, Peter and John the apostle, men with holy boldness received direct from God will ever deal with them as they deserve and rid our churches of their cumbrance.

II. The Preaching of the Apostles Was with Power.

If Jesus was carrying on his work by the Holy Spirit through the apostles, then it would naturally follow that there would be the same demonstration of power as was manifested in the work of Jesus. This was mentioned in a general way last week; but in the lesson for this date, we have the specific case of the healing of the lame man already mentioned. When the healing was done, it was distinctly commanded in the name of Jesus, and later, when hailed into court, it was as boldly declared to be by the power, and in the name of Jesus whom the religious authorities had caused to be crucified, but who was then alive for ever more as clearly seen by the works he could and did do through his apostles.

Not only was their preaching with power in the matter of physical miracles, but with spiritual power in convicting of sin and bringing to repentance multitudes of Jews, among whom were numbers of priests and other religious officials, who openly surrendered by faith in Jesus Christ, and were saved and added to the growing New Testament church.

These people were convicted of the sin of having rejected and crucified Christ, and when so convicted they sought forgiveness of that sin from God. They received that blessing through faith in Christ; that is, by acknowledging him as the Son of God, the Savior of sinners, and trusting him as such for themselves. "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." John 3:18. Involved in this sin, is the principle of every sin in the world today. Jesus was not only God manifest in the flesh, but, while he was in the garden and on the cross the embodiment of sin for us, he was at the same time God's embodiment of love for a lost race; and as long as rational persons reject God's offered love through Christ, they are in effect crucifying Christ afresh and putting him to an open shame. In effect those same sinners have said that God has lied when he declared that he will save all who trust Christ. No wonder then that the sin of rejecting Christ is so heinous in the sight of God. Neither is it any wonder that the rejection of Jesus is the parent sin, speaking comparatively, of all other sins, however abominable they may be in the sight of men. Furthermore, that is the sin of which the world is guilty now as never before. With all the modern confirmations of the facts of the gospel, we have added, even multiplied, forms of rebellion and rejection of Christ as the Son of God.

III. The Preaching of the Apostles

Was in Demonstration of the Holy Spirit.

By "demonstration of the Holy Spirit", I mean that he was the Person and Power who did the work through them. They were agents or instruments in his hands. That this was the case is self-evident. No mere man can by the simple word of mouth, enable a man to walk who has been lame from birth, nor by the same simple act cause two liars to fall dead. Furthermore, no purely human message will so instantly and completely change the moral character of men, that they can justly be called new creatures; yet the preaching of the apostles did these things.

The thing lacking in so much of our preaching today is demonstration of the Spirit. When a man announces that he will by his preaching, make Jews better Jews, Catholics better Catholics, he had about as well say he will make sinners greater sinners, and compromise with the world in all things so as to get more "joiners" and larger collections. The more firmly a Jew holds to Judaism the more he hates The Christ. The more thoroughly a Catholic is committed to Catholicism, the more tenaciously he holds to the teachings that his salvation must come to him through the "sacraments of the church", meaning of course, "the Holy Catholic church". There can be no demonstration of the Holy Spirit in preaching that produces such results.

But there is another field, and one occupied by so many more and so much "lesser lights" of us; the ordinary preacher and pastor. What is the matter with our preaching? Admittedly no demonstration of the Spirit. The tiny light-bulb must be in proper connection with the power plant the same as the bulb of five hundred candle power. But our connection is often severed by fear of Mrs. Society Jezebel or Deacon Diotrephes; or by a strain after popularity to bring recognition and promotion to a better salary, or more desirable living conditions. There can be no demonstration of the Spirit in all this modern "fol-de-rol" and entertainment craze that has swept our churches, and the different phases of church work in the last twenty five years. It is purely for the gratification of the flesh; and there is no demonstration of the Spirit where the gratification of the flesh is paramount. The general as well as the specific teaching of the New Testament is the crucifixion of the flesh with the lusts thereof. Imagine if you can, the demonstration of the Holy Spirit at a mixed midnight swimming party, even if the pastor or evangelist, or both, are there? Imagine if you can, the Holy Spirit giving such men power with the gospel the next day? Or try to imagine a demonstration of the Spirit in the preaching of a pastor who has given a prize-winning bridge party in the Pastor's Home the night before? To even intimate that God's Holy Spirit, who came to direct the work of the crucified Son, would empower such men, is dangerously near blasphemy. Yet, the man who cries out against such ungodly conduct is given the "horse-laugh" and denominated a "back number", and "passed up" by the average "pulpit committee" in

search of a pastor. How long, Oh Lord how long, before thou dost avenge thyself of thine adversaries?

PASCAGOULA

Dr. N. O. Patterson, who recently went from Alabama to Pascagoula, Mississippi, reports a great beginning of his work. On a recent Sunday night he baptized one of the leading business men of the city, whose wife also joined by letter.

On Wednesday night, June 24th, the church in special conference authorized the Trustees to close a deal with the Pascagoula Bank for the adjoining lot on Porter Street. This additional lot space will make it possible to locate the new buildings in the very best way and, at the same time, allow ample space for a parking lot, including a lot on which to erect a pastorium in the future.

The church is located right on the Old Spanish Trail, where it is seen by the great army of tourists passing south and north, and when the new buildings are completed, which will be of Classic Design, the church will not only be adequately equipped for a great and efficient ministry, but will attract the attention of all who pass this way.

This will make the 43rd church building for Dr. Patterson, and will stand as another monument to the glory of God and the faithful service of a man who does not know the meaning of the words, "discourage and Fail."

SPRINGFIELD

The T. E. L. class of the Springfield Baptist Church met at the church on Sunday afternoon, June 28th, for their regular business meeting.

There were nineteen members present and three visitors.

Had some very good reports from the group captains. There were ten one hundred per cent pupils for this month and are hoping for many more in the next month.

—Reporter.

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A WEEK-DAY STREET SUNDAY SCHOOL

Miss Susie Watson
Baptist Bible Institute Student

The door step of a French Catholic home in the Irish Channel section of New Orleans would hardly be considered an auspicious beginning for a Baptist Sunday School. However, that is what the Lord gave us last October, and now after about six months of work it has grown, with His blessing, into an open air week day Bible school of fifty children ranging in age from three to sixteen years.

We meet each Friday afternoon in a vacant lot, formerly a dump heap, but now reserved for the use of the children. This queer Bible school opens with blind man's buff, dodge ball, or some other active game. If this seems a bit unorthodox, please allow me to say that the games attract numbers and give us a valuable point of contact. Furthermore, the games have furnished a good method for teaching control. At first every Bible story was seriously interrupted by the hurling of sticks or brickbats. Sometimes the contenders were not more than three or four years old. "Raising a rough house" and fighting seemed to be all any of them knew, from the youngest to the oldest. Our progress seemed very slow and at times we grew discouraged. Even games of the simplest organization had to be taught slowly and with much patience, but now we are beginning to reap a rich harvest.

At first attention was very casual. Many would stop but few remained until the close of the hour. Now almost all stay the whole period and they remain even when there is a ball game just around the corner.

After the games Miss Parmalee gives an illustrated crayon lesson and the whole group sings choruses that have a real gospel message, like "All the Way to Calvary" or a hymn like "Nothing But the Blood of Jesus." Then we divide the number into two groups, according to age, and give them more individual instruction. The little ones are taught stories and simple Bible verses, and we have circle talks to teach them God's love and care. The older ones have a special Bible lesson adapted to them. They are much interested in the Gospel Alphabet and are memorizing many passages of scripture. Now they are eagerly receiving gospels.

A great many picture cards with memory verses are given as awards, and often a little candy or cake is distributed. However, recently we have been giving each a flower and we find that flowers appeal to them even more than candy. The eagerness with which they beg for them and stretch out those precious, grimy little hands for a single tiny blossom, just wrings one's heart. How much more readily could the truth of God's infinite love be taught had they more of the beauty of nature in their surroundings!

"Jerusalem shall be called a city of truth . . . and the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:3,5.

New Orleans is now a city where the streets are full of boys and

girls at play, but when shall it be called a city of truth? It shall be largely achieved when the churches awake to the fact that it is through these boys and girls playing in the streets that New Orleans can be won to Christ.

—BR—

HOW I SPENT THE MONTH OF MAY

John H. Eager, D.D.

May was a busy month with me. Circumstances were such that I was away from my home in New York City the whole time. The first eight days I spent visiting my youngest daughter, and her family, in their beautiful home twenty miles from Baltimore. Her husband has his business office in Baltimore, but with a good automobile twenty miles is a short distance, just a good morning and evening drive.

About two miles from their home is a small town with a small Baptist church whose pastor I have known for several years. I reached my daughter's home on Saturday, and at once called on the pastor and offered my services to preach twice the next day, and every night during the week. I enjoyed the week immensely. I had already prepared my sermons, making full notes in each case, but I gave the greater part of each day to making myself thoroughly familiar with the subject for that night, and I had the happy experience of being able to preach every night without a scrap of a note, and I am hoping to continue this habit the rest of my life. It would give me great joy to speak one week of each month after this same manner, for above all else I love to preach, and I have perhaps not less than thirty sermons in my mind and on my heart which I could preach on short notice. On Sunday morning I taught the whole Sunday School as one class, the regular subject being Zacheus, my subjects the six nights that followed, were: God's Will, God's Problems, With Jesus in the Upper Room, The Christian Optimist, and Fair One, Four Word Pictures by Jesus Christ, Does it Pay to be a Christian?

The Baptist Church is very weak in this place. Congregations were small, but very attentive and appreciative.

I am planning to have a series of meetings in September, including two Sundays and the days between in Bristol, Va., where my eldest daughter, her husband and six children have their home.

Later in May I spent some days in Baltimore, with a son and his family in their home just outside of the city. I tell him that he has great reason to thank God for his home and for his family. His wife is a very capable, cultured, and charming woman, the eldest daughter of the late Bishop Murray, and they have five very attractive children, a son, three daughters, and a son named John Howard Eager, the third. I have never seen a more satisfactory dwelling place, 12 rooms, 7 bath rooms, a large swimming pool, 40 by 20 feet; 5 acres of land, with great shade trees, fruit trees, box wood, rose bushes, and many other flowering plants. On the second Sunday I was in this home I supplied the pulpit of the Temple Baptist Church, while the

pastor was attending the Convention in Birmingham. I had preached for this church before during my twenty-five years residence in Baltimore. In fact I have preached in every Baptist church in Baltimore, except those organized since 1926, when I left Baltimore to take up my residence in New York City. I love Baltimore, and feel much at home, when I am there, and I have arranged with my son, to have mother and father buried in his family burial lot.

During the whole of 1926, I was pastor supply for the Gregory Memorial Baptist Church, while the pastor, Rev. W. H. Brannock, had a year's leave of absence, to do special work throughout the state of Maryland.

While in Baltimore this time, I was privileged to spend one Wednesday evening with this church at their prayer-meeting. I was delighted to find 110 present. Five short talks were made, six or eight prayers were offered, and several familiar hymns were sung. The pastor gives much time and thought to his prayer meeting, but he seldom speaks more than five minutes. Most of the speaking is done by the younger generation, male and female, who are being trained in the B. Y. P. U. The prayer-meeting is strictly limited to one hour, but because of my talk we ran fifteen minutes over time, the night I was present.

Other places were visited during May and June, but I must reserve these for another time.

When writing to The Baptist Record, I feel free to be very personal, as the editor, and many of the readers are my personal friends, and I was born in Mississippi, and was never out of the state until after I graduated at Mississippi College. I still have my diploma granted 57 years ago, now older than the average reader of The Baptist Record. Stamford, Conn.

—BR—

COUNTRY CHURCHES

I noticed in last week's issue these startling words, "A Serious Situation", which put forth the real picture of the rural churches, and it should bring us to our senses. Stop and think about the needs of our rural churches. Can you not see man's wonderful opportunities for work for the Master? Who will sacrifice, according to the feeble way that man is able, as Christ did for the poor, lowly and ignorant?

The cry today is education. I am not going to say anything against it, for it is a Bible command. But education, after it has been obtained has not been used correctly. There are some modern ministers (I think sometimes) more interested in getting up before his congregation and using "flowery language" than in preaching the gospel as John the Baptist and Paul did.

Seemingly, there are half if not more, of the professed Christians in Calhoun County who are ignorant of what they profess to be. There is an excellent field for workers in this county. I thank God that I was born in the county and live there yet. My heart rejoices that God has called me to preach to and teach this kind of people. I am sixteen years of age, will enter col-

lege in September at Clinton. When I have finished there and the Seminary I will be ready to serve,—in the cities? No, but in the rural communities. As I have answered the call of God I want you and the Christian people everywhere to pray for me.

In comment on the followers of Russell, I would like to say a word there. I do not think there are any in this county, but there are those that are doing the same deadly work as they are doing.

In a recent sermon God sent to me to deliver for Him, I stated that there are many professed Christians such as the Russellites, the Unitarians, the Nazarens, the Seventh Day Adventists and others on the road to hell and not only on that road but are going there by the millions every year. Then I said, What are we as Baptists doing to check them? And can you believe it, there were those that got angry with me for saying it? But thank God there was one who has a knowledge of the Bible that came to me and helped me in several ways. When people reject what I have to say I tell them I have received my messages from on High and not from some critic or infidel. Jesus told me in Matt. 10:27, "What ye hear in the ear, preach it on the housetops". Who will help spread the gospel in the rural communities?

—Wiley Flanagan,
Pittsboro, Miss.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Lawrence B. Cobb, Student

The colored Baptists of New Orleans Baptist churches are having a desperate struggle to hold their members. Others have offered the colored children desirable educational opportunities and many of them have responded. This gives a splendid means for proselyting, which is being done.

To counteract this effort an appeal was made to the Practical Activities Department of the Baptist Bible Institute and plans were made whereby students could offer their assistance to act in the capacity of teachers or instructors for classes organized in the various colored churches.

It was my good fortune to be chosen to teach a class in Bible study at the Rising Star church located on General Ogden Street just off Hickory Street.

The class began with only eight or ten, and after two months' work has grown to thirty-six. The class meets once a week. A fine interest is being shown. They are so responsive and express their gratitude anew each time for the help being given them. The Sunday School has increased to five times its regular size, and the church attendance has been more than doubled. There have been nine conversions and several have been reinstated.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

We have done very well this past month on our contributions, and I have just put down on my little Children's Page Account Book, my dollar, for you have given not only the nine dollars asked, but several dollars more. I am giving you below the list of givers, and today the check for \$10.00 goes to Brother Miller at the Orphanage.

The letters are not so many today, but they are mighty good letters, can't be beaten. There will be more, I trust, next week, with answers to two sets of questions about Abraham, and think you will be interested in them.

Did I tell you that we received from Jeannie Howe Lipsey, in Switzerland, a gift for the orphans, two weeks or more ago? The last news we had from Jeannie, not yet three years old, was that she was teaching her nurse—her's and little Ann's—to speak English!

How about going fishing these hot days, and blackberrying? I don't know whether that is the way to spell it, but I hope it is. And how much blackberry jelly and jam has mother put up? I have some blackberries in the kitchen now, waiting for me.—The rules and directions for the questions about Abraham are the same as for those on Noah: Ask me about it if you don't understand. With love,

Mrs. Lipsey.

Bible Questions

Abraham: Genesis 12-22

For People over 12 Years Old

1. Give in your own words the command and the promise that God gave Abram while he lived in Haran. Gen. 12:1-3.

2. Who went with Abram when he left Haran?

3. What is meant by "he builded an altar unto Jehovah?"

4. When they reached Canaan, at what two places did Abram worship God?

5. Why did Abram and Lot have to part?

6. Which one showed an unselfish spirit, Abram or Lot?

7. What place did Lot choose?

8. Why did God tell Abram about His plan to destroy Sodom?

9. Who changed Abram's name to Abraham, and why? Genesis 17:5.

10. What was the name of Abraham's second wife? Genesis 25:1.

For Children Under 12 Years Old

1. What was the name of Abram's father? Gen. 11:27.

2. How did God destroy Sodom? Gen. 19:24, 25.

3. What became of Lot's wife?

4. Did Abraham love his son, Isaac?

5. Why was he willing to kill him?

6. How did God save him from death? Gen. 22:13.

Givers and Gifts for June

Mack and Amber Smith	\$ 1.00
Addie Lightsey	.10
Edna Burks	.25
S.S. Class, "Shining Lights,"	
Ocean Spgs., by Clyde Davis	.36
Ruth Hogan	.25
Lura Clark	.10
Clarke College Sunbeams, by	
Joe Roach	.25
M. and A. Smith	1.00
The Jolly Four, Johnnie, Joyce,	
Zelma and Sarah Katherine	
Van Osdol	1.00
Mrs. Sylvia Mobley	1.00
Jeannie Lipsey	.50
Emaline Bowney	.10
Machell Singletary	.10
Annie Lois Singletary	.15
Hosea H. Locke, Mrs. Locke	
and LaNell Lucas	1.10
Elizabeth Shillings	.25
Clinton Sunbeams, Katherine	

Hall, Pres., Mildred McDon-	
ald, Sec.,	2.50
Alta Jenkins	.25
Alda L. Hays	.25
Mary and Lois Waldrop	.10
Mrs. Lipsey	1.00
TOTAL	\$13.80

Wesson, June 27, 1931.

Dearest Mrs. Lipsey:

Will you let two little new girls enter your Circle? I'm sure you will, after I tell you that we dearly love The Baptist Record. I turn to the Children's Page every week and read the entire page. My daddy has taken it for years, and he loves it dearly.

Perhaps you would like to know how we look and our ages. I am 10 years old and my sister is 8. I have blue eyes, light complexion, light hair. My sister has brown eyes, light hair, and dark complexion. We have 5 sisters and two brothers. My oldest sister is married and has such a sweet baby. It is 6 mo. old and weighs 21 lb. We have one little sister dead. She was three years old when she died and she was always sickly; we are still blessed with our father and mother and love them dearly. We are sending 10c for the orphans. The orphans have our deepest sympathy. We hope to see this in print, but you may throw it in the waste basket. Lots of love to the Circle.—Two new friends, Mary and Lois Waldrop.

P.S.—My birthday is May 25th, and Lois' is May 27th. Have we a twin? We would be glad to hear from any of the Circle, and will answer every letter. We have a biddy for our pet. Bye-bye.

Pope, July 2, 1931.

Dear Mrs. Lipsey:

Here we come again with a small offering for the orphans. We enjoy your letters and the Children's letters to the Children's Circle."

Wish Jeannie Howe would write again and tell us more about Switzerland. We like Swiss stories about the mountains. We hope to send another offering later. Your friends, Junior Class Liberty Hill S.S.

Lowren McCullar, Treas.

Thanks, Lowren, for your coming again. You are always welcome. Your class makes us proud of them. We, too, wish that we might have more frequent letters from our Swiss correspondent. If Jeannie knew how eagerly her letters are read she would come often. They say she is speaking two languages now, English and French.

Starkville, June 26, 1931.

Dear Mrs. Lipsey:

I have been thinking I would write you ever since school closed, but have been too busy most of the time.

I went to school without missing a day, so my teacher gave me a nice little prize that I appreciated very much.

Mrs. Lipsey, I joined the poultry club last winter, and I like the work fine. I have fifty-three pretty young chicks. I have also been learning to sew and take music so you see I keep pretty busy these days besides helping mother with the house work and garden.

Daddy gave me a little pig but I have sold it now and am sending part of it to you (10c) for the little orphan children. I will try not to wait so long to write next time. With lots of love,

Margaret Duke.

Thank you, Margaret. We are glad to get the letter and the orphans need the dime. You certainly have enough to keep you busy. And that is the way to be happy.

Durant, June 26th, 1931.

Dear Mrs. Lipsey:

This is the second time I have written to the Page, and I always enjoy reading the letters.

I go to the G.A.'s, and they are to meet with me next time.

I joined the church several Sundays ago. I am sending 25 cents for the B.B.I. girl. Lots of love,

Alda Loyd Hays.

I'm glad you are a member of the church, Alda, and you will be, I'm sure, a useful Christian. We do not send to the B.B.I. girl this year, so I am giving your quarter to the orphans, if you don't object. Thank you ma'am.

BR

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Miss Lucille Welch, Student

—o—

As an answer to the prayer of a Negro preacher to send some one to his church to help him organize a Sunday school, I found myself at Rising Star every Friday evening teaching "Building a Standard Sunday School." This Sunday school had in attendance each Sunday nine children with a consecrated young woman as the only officer. The church was pastorless. This interested Negro preacher tried to hold a meeting there but found it impossible. The Negroes had drifted too far away. With this situation facing us we began to pray and work. First the religious census was taken and tabulated. Then each Friday evening two classes were held, one for Sunday school methods and one on the "Life of Christ."

Through the earnest prayers and work of two or three members of the church our classes began with about ten in number and grew to an average of fifty. Classes were organized in the Sunday school and teachers were selected and elected. Soon the enrollment grew every Sunday until now they have in attendance around sixty each Sunday. They graded the Sunday school, installed the six point record system, adopted a weekly teachers' meeting, and the monthly visitation day.

As a result of new interest in Sunday school, they wanted the preaching service. They have held an evangelistic meeting recently, and around twenty additions resulted. This week they are having an

all week Negro celebration at the church in honor of their new pastor who has worked with them for the past few months faithfully and without any expense to the church.

BR

AN ASSIGNMENT AT THE MARINE HOSPITAL

H. F. Doak, Baptist Bible Institute Student

There were about seven or eight students on the assignment that night. Mr. Ferguson was the preacher and the Holy Spirit was at work. A good crowd was present, and after the song service, including two special numbers, Brother Ferguson preached. You could feel the presence of the Spirit in the crowd.

There were nine who came forward professing faith in Christ. The bus was late, and as we walked to the gate to meet it one of the nine followed us out and said he did not feel satisfied. He wanted some one to pray with him. After talking with him Brother Ferguson and Brother Autrey prayed with him, and then he prayed, and was gloriously saved. At our next service a New Testament was given to him and he was very proud of it. He is now a regular attendant at every service and seems happy in his new found faith in the Lord Jesus Christ.

BR

Teacher (to seven-year-old): "So you have broken off a tooth, have you? How did you do it?"

Seven-Year-Old: "Oh, shifting gears on a lollipop."

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Oxford Intermediates Present B. Y. P. U. Wedding (A Special Feature)

All participants in the wedding, with the exception of the flower girls, were members of the Intermediate Union, and all members took a part.

All wore shoulder labels as follows:

Bride, Miss B. Y. P. U. Spirit; Groom, Mr. Our B.Y.P.U.; Maid of Honor, Loyalty; Best Man, Faithful; Maids and Groomsmen, (by couples) Training and Service, Prayer and Preparation, Willingness and Determination, Punctuality and Perseverance, Daily Bible Reading and Stewardship; Pianist, Social; Flower Girls, Love; Preacher, Missions.

As the pianist struck the chords of the wedding march, the preacher proceeded to the rostrum. The Maids and groomsmen entered from opposite doors of the auditorium and crossed at the front of the stage to opposite sides. Two dainty and attractive flower girls carrying baskets of rose petals, preceded the bride to the front of the rostrum where she was met by the groom.

The preacher said the B.Y.P.U. ceremony in a most dignified and impressive manner. At the close of the ceremony, the Pastor led an earnest prayer in which he invoked God's richest blessings upon the union of so many B.Y.P.U. spirits.

An attractive feature of this tableau, was the bouquets of B.Y.P.U. Quarterlies tied with pink paper ribbons and carried by the brides maids. The bride carried a gorgeous shower bouquet of B.Y.P.U. literature tied with white paper ribbons.

B.Y.P.U. In A Program With Rienzi Sunday

A month ago the Alcorn County Associational B.Y.P.U. was organized at the First Baptist church in this city with representations from four separate units.

It is the purpose of this organization to spread to every Baptist organization in the county with an active unit representing each, and a connection of each of these units with that county organization.

The purpose of this auxiliary of the church is to give to the young people a field of activity for service, and to make that field so attractive as to enlist the young people wholeheartedly.

Sunday afternoon at 2:30 at Rienzi at the Baptist church the first county-wide meeting of the association is to be held since the organization here a few weeks ago.

It is estimated that there are now approximately 150 members, with the opportunity of more than doubling this number within the year.

The program for Sunday afternoon follows:

Song Service—Devotional, Rev. Raymond Butler, pastor Tate street Baptist church, Corinth, Scripture,

Romans 12:1-2.

Business reports and announcements—Talk, Cullen Burton Curlee, "What Is Recreation."

Talk—Miss Luna Criswell, "Value of Good B.Y.P.U. Socials."

Special Music—Junior B.Y.P.U. of Corinth.

Talk—Max Dilworth, of Rienzi, "Using Leisure Time Well."

Address—Dr. T. W. Young, pastor of First Baptist Church, Corinth, "Living for Jesus in Recreation."

Talk—L. E. Wilbanks, Tate Street Baptist Church, "Listening to God's Call Through B.Y.P.U."

Song and closing prayer.

Price of B.Y.P.U. Manuals Change

The Baptist S.S. Board, ever ready to meet the need in our work and to cooperate with us in every way, has reduced the price of three B.Y. P.U. books: The Intermediate and Senior B.Y.P.U. Manuals have been 75c and 50c, as has been The People Called Baptists. These have been reduced to 60c and 40c, 40c for paper bindings and 60c for the stiff back or cloth binding.

Pike County Associational B.Y.P.U. Elects New President

The Pike County Associational B. Y.P.U. has been running for several years doing a splendid work under the wise leadership of Miss Ruth Roach, of McComb First Church, in the last meeting of the organization. Mr. Webb Ritchie was elected president and expects to see the same fine progress made under his leadership. The District B.Y.P.U. Convention for District Six was dedicated to Mr. and Mrs. H. P. McCormick, of Africa, formerly of Pike Co. The Associational B.Y.P. U., in appreciation of this took a free-will offering hoping to get \$25.00 with which to support a Bible Woman on their field, the offering was \$55.00 all of which was sent to Bro. and Mrs. McCormick for this special use.

White Oak, Smith Co., Organizes

A letter from Bro. E. G. Waltman tells of the organization of a B.Y.P. U. a White Oak Church in Smith Co. Mr. J. T. Dukes was elected director. We are happy to report this good work and hope this may soon be one of our A-1 unions.

Itta Bena Organizes Senior B.Y.P.U.

We are indebted to Miss Ruth S. Sargent for information concerning the organization of a new B.Y.P.U. in the Itta Bena church. Wanting to start right and be in reality a Training Service of the church, they write for copies of the Standard of Excellence and tracts for the officers. Congratulations, Itta Bena!

Greenwood First Seniors Report

N. E. Sumrall, who up to a few months ago was in Columbus and served as B.Y.P.U. Director of First Church, is now in Greenwood and upon arriving went right to work with the B.Y.P.U. The result is that

they soon elected him as president of the senior union and under his leadership the work goes forward. Recently they had their study course using the Manual as the text book with Mr. Sumrall serving as teacher. We are happy to have this good report from Greenwood.

MADISON COUNTY B. Y. P. U. MEETS AT FLORA

The date is July 12th. The hour 2:30 p.m. Place, Flora Baptist Church. The pastor and entire church welcome the young people of the county. Especially are the Flora B.Y.P.U. members, as hosts, looking forward with pleasure to the coming of their comrades and are preparing to give them a cordial welcome.

There will be a social hour, with refreshments, immediately following the program, so the members may get acquainted and learn "who is who." "Come thou with us and we will do thee good."

B. Y. P. U. at Silver Creek

Calvary Baptist Church finds herself at the beginning of the new quarter with a full graded union, having organized the B. A. U. Sunday evening, June 28th with the following officers: President, Jim George; vice-president, Mr. Shelby Fortenberry; secretary, Miss Ruth Armstrong; treasurer, Mrs. Shelby Fortenberry; corresponding secretary, Miss Clayton Mikell; chorister, Mr. Shelby Fortenberry; pianist, Miss Mary Belle Jaborn; group captains, Misses Melba Izard and Mary Belle Jaborn; quiz leader, Mrs. Owen Allen.

We organized with twelve members, all of them present, Sunday evening, June 6th. A more faithful group of young people cannot be found anywhere, and you will most always find them all at the evening preaching service.

Clayton Mikell, Cor. Sec.

A Popular History of the Baptists of Mississippi. Sesqui-Centennial Edition. By Jesse L. Boyd. Jackson: The Baptist Press, 1930. \$2.00.

This excellent work is in commemoration of the one hundred and fiftieth anniversary of the beginning of Baptist work in Mississippi. In clear, easy-flowing language the author has given us a comprehensive history of Baptist struggles and achievements in Mississippi. Along with this history of the organized work Dr. Boyd has given many bio-

graphical sketches with more than a half hundred illustrations. Perhaps no state within the bounds of the Southern Baptist Convention can boast of a longer line of denominational leaders than have lived and labored in Mississippi. When the name of this great state is mentioned who does not think of the Eagers, the Lowreys, the Berrys, the Whitfields, the Martins, the Johnsons, the Leavells, the Pursers, the Grays, the Ratliffs, the Mullins, the Simmons, the Walnes, the Christians, the Gambrells and a host of others? For this reason the book will have an interest for those beyond the borders of the Magnolia State as well as for those within her confines. The author has done a most excellent piece of work and we predict a growing appreciation of his work as the years go by.—O. O. Green in Baptist and Reflector.

"Funny, ain't it, pa," said Johnny, "that everybody in our house is some kind of an animal."

"What do you mean?"

"Why, mother's a dear, and baby's a little lamb, and I'm a kid—I can't think what you are pa."

"I'm the goat, my son."

OLD ASSOCIATIONAL MINUTES WANTED

For Minutes of the Mississippi Association from 1811 to 1834; and the Pearl River Association from 1820 to 1834, I will pay a good price for one or all. Also Springfield Association for 1895.

M. R. Cooper,
26 N. 8th St.,
Richmond, Va.

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The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

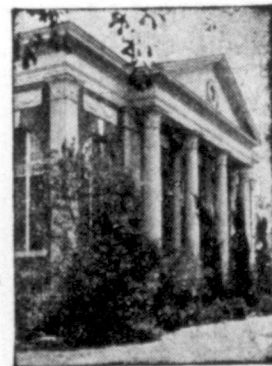
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Hartsville, South Carolina



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Tracts for a home, in five, ten, twenty-five acres. Joins the City Limits of Clinton. Within two blocks of Mississippi College. Write F, c/o The Baptist Record.

PRAY WITHOUT CEASING

—o—
If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24.

We should pray without ceasing. Some one may say, I can't pray without ceasing, when I have so much work to do. The more we have to do, the better we can pray.

When we first open our eyes every morning say, Lord open the eyes of my understanding. As you prepare and eat breakfast say, Lord feed us with the sincere milk of the Word. As you clean up say, Lord cleanse us from all impurity. As you make up your bed say, Lord prepare me a resting place in Heaven, and on the way through the day.

Continue instant in prayer. This does not mean that we should be constantly bowed before God in prayer, but that we should ever be in a prayerful frame of mind, even when we are engaged in the duties of life.

The following are some things we are taught to pray for: The forgiveness of sin; for the Holy Spirit; for deliverance in the hour of temptation; for wisdom and understanding; for the healing of the sick; for our enemies; for all saints; for all men.

Christ says where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20.

The effectual fervent prayer of a righteous man availeth much. James 5:16.

"Prayer is not the overcoming of God's reluctance; it is the taking hold of God's willingness."

"Prayer is the opening of the heart to God as to a friend."

Prayer does not change God; but it does change us and our relation to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and safely grant our requests.

We should ever be ready to send up our petitions to Heaven for help in time of need. —Belle Lindsley.

LAKE

The Lake Baptist Church has completed a very successful revival meeting, which ran from June 21 through June 27. Rev. A. A. Kitchens, pastor of the church, conducted the revival; Bro. Frank Brooks led the song services, and Miss Dorothy Brooks rendered valuable and faithful service as pianist. Throughout the series of services unusually large crowds attended; and the other denominations of the town extended their cooperation in a most gratifying manner.

The messages delivered by Dr. Kitchens were greatly enjoyed, and were a source of Spiritual blessing to all who attended. There were seven accessions—four for baptism. Three girls and one boy were baptized Saturday morning, while Mr. and Mrs. Radcliff and Miss Goodson are awaiting their letters to be admitted into the church.

Much interest was manifest among the boys and girls toward making the meeting a successful one. Under the direction of the song leader, Frank Brooks, they were organized into two groups; each group then contested to see which could invite the larger number to read a Bible chapter and attend services.

Another feature of the meeting which accomplished great and lasting good was a daily request for more Bible readers. The number of readers grew with each service; and many who were negligent in this phase of the Lord's work will continue stronger than before.

Since the B. Y. P. U. study courses were given several weeks ago, the Lake Church has organized a B. A. U. At the first meeting, Sunday night, twenty three members were enlisted. Miss Blanche Loper is to be president; Mrs. R. S. Tatum, vice-president; Mrs. Andrew Wilkins, secretary; Mrs. Floyd Loper, Jr., treasurer; Miss Mary Hellen and John Freeman, group leaders.

The study course, from which a number of the B. A. U. members received diplomas, was a great benefit to all. With each one knowing and understanding the office he has to fill, it is hoped that the Union will be a strong one. The ambitions of the Union are to do much good work for the Lord, and to have, from the very beginning, a banner organization. The Junior, Senior and Intermediate groups of the B. Y. P. U. have been organized for some time and are functioning nicely.

—John Freeman, Lake, Miss.

BOYLE, Miss., July 2.—Mr. Judson Chastain, who is now Pastor of the Baptist Church at Wheatley, Kentucky, 73 miles North of Louisville, today wired his acceptance of the call of the Boyle and Shaw, Miss., Baptist Churches, and will move to Shaw on August 1st. Mr. Chastain is a son of the missionary who lives in Leland, Mississippi, and is a brother of James Chastain, Supt. of Schools at Leland, Miss. He was born in Guadalajara, in Southern Mexico, where his father was serving at the time, and lived there until he was 14 years of age. He was in the Navy during the War, is widely traveled, and widely experienced. He did not receive his call to the Ministry until after the War when he was nearly 30 years of age, and in the interim had been in the tractor business, and one of his main literary delights now is to read of the ups and downs of "Alexander Botts," the tractor Salesman par excellence, who has been immortalized on the "Saturday Evening Post" by William Hazlett Upson. Mr. Chastain has held the pastorate at Coldwater, Miss., is a graduate of Mississippi College, and of the Seminary at Louisville, and has the degrees of A.B. and D.D. and is one of the most likable, learned and consecrated men in the ministry anywhere.

—W. B. Alexander, Jr.

We request prayer for the meeting at State Line, beginning 2nd Sunday. We will be assisted by Bro. Spencer, from Hattiesburg. We are hoping for a great meeting. You are giving us a good paper. The Lord bless you in his work.

—H. M. Mason.

In Memoriam

THE HOME-GOING OF SECRETARY SALLEE

Geo. W. Truett

—o—
It is probably no exaggeration to say that by the death of no man among Southern Baptists, could they have sustained a greater loss, at this time, than they have sustained in the passing of Dr. Eugene Sallee.

In the full strength of a robust, vigorous, deeply consecrated manhood, he gave promise of many years of ever-enlarging influence and serviceableness in our Great Master's cause. How difficult it is for us to adjust ourselves to his utterly unexpected departure! The very thought of it continues to smite our hearts with a stunning and most poignant blow. With every thought of him, memory vividly holds the reflection of his kindly smile, hears the echo of his cheery voice, feels the tonic of his modest but buoyant spirit.

If I may speak quite personally, for a moment, I would say that I have closely followed his entire ministerial and missionary career, with ever-increasing interest and appreciation. It was my sacred privilege to preach his ordination sermon when he was ordained to the gospel ministry, nearly a generation ago, in his noble preacher-father's church in Beeville, Texas. Secretary Willingham came all the way from Richmond to give the solemn charge to the young preacher and missionary. The nobly useful pastor-father offered the ordination prayer, a prayer so tender and memorable that it can never be forgotten by those who heard it. As the valiant Secretary, Dr. Willingham and the writer saw and felt the glorious, spiritual home life from which the newly ordained young preacher was going forth to serve a needy world, we were keenly reminded of the high tribute of Bobbie Burns to the glorious Christian homes of Scotland: "From homes like this, old Scotia's greatness springs".

Again, it was my sacred privilege to preach the Missionary Sermon, when the gentle, faithful young woman who was later to become the wife and chiefest earthly helper of the noble preacher and missionary leader, herself decided to dedicate her life as a foreign missionary. Through all the unfolding years of their united missionary service, my heart and prayers have attended all their steps with ever-deepening sympathy and interest.

For nearly a generation, these two faithful workers have witnessed for Christ in China. The tokens of God's gracious favor upon their conjoined labors are known in missionary annals around the globe. Since their return to the homeland, about a year ago, in response to the insistent call of the Foreign Mission Board that he be its Home Secretary for a season, it has been my privilege to be with him in various, missionary conferences throughout the South, in which, I was increasingly given to realize the greatness of his missionary passion and the singleness of his devotion to Christ.

He literally sought first the Kingdom of God and His righteousness, and his devotion to world missions had all the intensity of a passion. He might truly have said with Zinzendorf: "I have one passion and that is Christ, He only". Or with Henry Martyn: "I am born for God only". Or with Livingstone: "My Jesus, my King, my life, my all". Or with Paul: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise". Or with Jesus: "I must work the works of Him that sent me, while it is day; the night cometh when no man can work". He had no narrow conception of Christ's gospel, but with the Apostle John he realized that "Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world". As he was seen at close range, he seemed ever to be giving the last full measure of devotion, in thought and plan and prayer and service, for the salvation of the whole world.

How strange it is that this valiant worker should now be suddenly taken away! How he longed for the debt on the Foreign Mission Board to be removed, and for the sacrificial missionaries in every land to be reassured and reinforced! With what eagerness he looked forward to an early return, after the debt on the Board had been cancelled, to go on with his life-work in China! What can his sudden going mean? Certainly, we are not to call in question the wisdom and purposes of God, in His dealings with His people. We are, however, to search faithfully for the lessons that He would have us learn that we may the better know and do His will. Surely, there are most challenging lessons for us all, in this strange and sorely trying bereavement. The glorious heritage left us by this departing missionary-secretary is a mighty challenge to us to "carry on", at our highest and best for Christ's world-wide cause. Christ's way for His people is that "one soweth and another reapeth". David gathered the material for the Temple, but the task of building was left to his son Solomon. When Moses went away, Joshua was called to carry on as the successor to Moses. So came the call to Elisha when Elijah was taken away. "God buries the workmen but the work goes on". The generations stand together in an unbroken solidarity. It took two men to write the immortal poem, "In Memoriam". Arthur Hallam had to die before Tennyson could write the world-famed poem.

Oh, what are the vital lessons for Southern Baptists in the sudden going away of dear Eugene Sallee? Nearly a generation ago, he dedicated his life to missionary service in China. A year ago, he was called back home for a season, to challenge the churches in the homeland, to carry on more vitally and worthily for world-wide missionary service. In the midst of his intensely busy labors, he has been suddenly called to the eternal home. Surely, surely, God has some great lessons for His people, in this strangely trying providence. Let us listen anew to the words of Jesus: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:

but if it die, it fruit".

A little while out this human Vesty was the whose husband to help others. summer tourist village, in a li for a holiday. people on the horror, that been caught in threatened with ty's husband le man's boat, an rowed out to w tossing in the s perilled passeng with almost s rowed them to t stepped out on heart gave out Then, Vesty, th ed at her dear said: "All his anything that just gave it to needed his life that."

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but if it die, it bringeth forth much fruit".

A little while ago, there was sent out this human interest story from a fishing village on the Maine coast. Vesty was the wife of a fisherman whose husband was ever interested to help others. One day a party of summer tourists went out from the village, in a little pleasure launch, for a holiday. Later in the day, people on the shore, saw to their horror, that the little party had been caught in a storm and were threatened with utter wreck. Vesty's husband leaped into his fisherman's boat, and with great effort rowed out to where the launch was tossed in the storm, threw the imperilled passengers a rope, and again with almost superhuman strength rowed them to the shore. And as he stepped out on the white sand his heart gave out and he dropped dead. Then, Vesty, the devoted wife, looked at her dear dead husband and said: "All his life, when he had anything that anybody needed, he just gave it to them. At last, they needed his life, and he gave them that."

Over and over again, Eugene Sallee was heard to say: "I have dedicated my life to the cause of Foreign Missions." Now, he has laid down his life for this holy cause. And the faithful missionary wife, in the midst of her inexpressible bereavement, utters the submissive, pleading cry: "I could give up my dear husband, without one tear, if only his death would challenge Southern Baptists to rise up and quickly clear the debt on the Foreign Mission Board." Her life, equally with that of her noble husband, has been unreservedly dedicated to the cause of world missions. The call now coming to Southern Baptists seems to carry a message like that of Flanders Field:

"To you from failing hands we throw the torch,

Be yours to bear it high,
If ye break faith with us who die,
We shall not sleep."

It is said that when the noble preacher and pastor, Dr. A. J. Gordon died in Boston, that his bereaved people, when they assembled for worship the following Lord's Day, reminded one another that if their departed leader could speak to them, on that day, he would beseech them to care as they should for the world missionary cause. Accordingly, they laid their gifts that day on the altar, for the world missionary cause, the aggregate being so generous and sacrificial as to give new heart and hope to foreign missionaries and their vast work, all around the encircling globe. It will be recalled that in the last message sent by Dr. Sallee to our Southern Baptist papers, he gave a quotation from David Livingstone's sister, in which she told of the conversation between her father and brother, on the last night before Livingstone left home to go as a missionary to Africa. This was the quotation: "I remem-

ber my father and him talking over the prospects of Christian Missions. They agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." To this quotation, Dr. Sallee added this pungent comment: "A few have caught such vision, but the number is all too few. Is it harder to invest money than it is to invest a life? The economical scale on which our missionary work is carried on makes it easily possible for individuals to support whole stations of missionaries."

Are not Southern Baptists of one mind that the hour is at hand when a new dedication of all the estates of our Southern Baptist Zion should at once be given for the world missionary cause? The reasons for such dedication and for a great advance step are overwhelming. The authority of Christ is surely reason enough. Obedience to Him is the governing principle in His Kingdom, "Whatsoever He saith unto you, do it." "Ye are my friends, if ye do whatsoever I command you." Again, the needs of mankind, of humanity everywhere, their pitiful, poignant needs, beseechingly call to Christ's people to go with the news of His adequate gospel for needy mankind, everywhere. Still again, the well being of our every church in the homeland imperiously demands that the passion for world missions shall be enthroned in the very heart of every church. Well does another great missionary leader say: "Follow the history of the church down through the centuries, and you will find that those periods in which its missionary passion was strong have always been the periods in which the church itself was strong in the homeland. The power and welfare of the church, at its home base, are inseparably linked up with the passion of the church for the ends of the earth. The church of Jesus Christ needs imperatively a world field, in order that it may have life and power for itself." The same great leader, Dr. Corey, correctly insists: "The church needs the heroism of foreign mission endeavor to keep it from ease and stultification."

O, my dear, dear, fellow Baptists of the South, let us now re-dedicate our all for the furtherance of Christ's Kingdom to the uttermost ends of the earth. The last words written by D. L. Moody are words now to be heeded by Southern Baptists: "If God be your partner, make your plans large." And far more, these words from Jesus: "Say not ye, There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

—BR—
SHUQUALAK

The Revival meeting at the Shuqualak Baptist Church began on June 14. Rev. R. D. Pearson, pastor of Macon Church did the preaching. He is a real Pastor-evangelist. He knows and loves the Lord and His Word. He is a man who also loves men and they love him. The preaching was plain, pure, and pungent. Bro. Pearson has earned a warm place in the hearts of the peo-

ple of Shuqualak. His work with us was very constructive.

The pastor led the singing and the people entered into all the services most heartily. The cooperation has been beautiful and appreciated.

The meeting closed June 24. The visible results were four additions by baptism and three by letter, and a host of others rededicated their lives to the Master.

The Shuqualak pastor was happy to supply the church at Macon the two Sundays while the meeting was in progress here.

We thank the Lord and take courage. To Him be all the honor and the praise.

Fraternally yours,
—W. E. Hardy, Pastor.

—BR—
THAT THE WORLD MAY KNOW

—o—
Let's be faithful, loyal, earnest, steadfast,
May this ever be our watchword true,
That the world may know Salvation's story
And proclaim the Majesty of God.

CHORUS

Praise Him, praise Him!
Praise the Saviour, Lord of Hosts;
And seek the glorious crown of life eternal
Love's robe of joy and peace.

2

We have yielded Him our lives forever,
All we are and have and hope to be;
Let's hold forth the word of life that others
May from sin's dark prison join our song.

3

Hear the clarion bugle call of service;
Ever onward is our Lord's command.
Put ye on the helmet of salvation
Going forth to victory—as nations.
—S. B., Brookhaven.

(Continued from page 7)

"Come unto me all ye that labor and are heavy laden, and I will give you rest." But if we will not come, is it God's fault that we are doomed to be lost?

V. The final result of our election.

The Divine order of the salvation of a person is given by Paul in the eighth of Romans. (1) forknowledge, (2) predestination, (3) calling, (4) justification, (5) glorification. Our glorification, then, is the final termination of our salvation in Christ. It is yet unknown what our spiritual state will be like, for John says, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." When Christ returns, we who are saved from sin in him shall emerge from this old coil of sinful flesh and be ushered into the presence of Christ, be thoroughly spiritualized soul and body, and be taken to be with Him forevermore.

"Let not your hearts be troubled; ye believe in God, believe also in me.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

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HAROLD SOMERS, BROOKLYN, N. Y.

DeJEAN CRUISE NUMBER FOUR

For four consecutive years Mr. and Mrs. Charles DeJean have favored a number of brethren with a trip out on the Gulf of Mexico. Mrs. DeJean loads the ship with lots of good to eat and drink and Mr. DeJean goes along to see that the members of the party enjoy what has been provided.

Twenty men from different parts of the state and from different walks of life shared the pleasures of Cruise Number Four. They were as follows: Mr. Charles DeJean, President of the DeJean Packing Co., Biloxi, Miss., Host; Elisha Miller, Biloxi, Captain; Paul Quave, Biloxi, Engineer; R. F. Bass, Hattiesburg; Dean L. Q. Campbell, Hattiesburg; E. S. Flynt, Handsboro; C. H. Gunn, Vancleve; L. Frank Gunn, Biloxi; W. C. Howard, Forest; Ben Ingram (Primer), Union Church; A. S. Johnston, Mount Olive; N. S. Jackson, Jackson; A. G. Mosley, Biloxi; N. W. Ramsey, Vancleve; J. C. Richardson, Poplarville; Bryan Simmons, Columbia; H. L. Spencer (Indian), Hattiesburg; O. G. Talbott, Poplarville; A. C. Tew, Vancleve; H. T. Walker, Ocean Springs.

After a delay of an hour and a half, occasioned by the belated ramblings of a fish (Bass) and a Camel (Campbell) with the lone Indian (Spencer) following the trail, we set sail from Biloxi at 2:30 P. M. Monday, June the 8th.

A good breeze helped the sturdy engine and we glided happily out towards most of us didn't know where. About three hours of this delightful riding brought us in sight of Cat Island. We stopped at Goose Point, dropped anchor and did our first fishing. Our first strikes proved to be Hard Tails. We had never heard of such fish; but, as most of us were from the country, we were familiar with the name and took readily to the fish. About the time we got enough of these for supper, sharks, from two to three feet long, began to strike. Sometimes they would take bait, hook and all; but sometimes we would take the shark and all of it was thrilling. About sunset we pulled into the Bay and anchored for the night. Some took a plunge into the water, some made preparations for Floundering, while some made preparations for the first night out on the water. Among other things we organized our party and made assignment of duties.

The night was fine, sleep was sweet, and we happily welcomed the dawn. While the cooks prepared breakfast the boat ploughed the sea. A few hours' ride brought us to North Keys, where we anchored for the day. Some went to the Island to explore its wastes, gather sea shells, and study the ways of Sea Gulls; some went in a boat up into the shallow waters to fish with a cast net; others took to the deep water with their hooks, while still others lingered on the boat. Soon all returned to the boat and we found there was plenty fish for all and plenty interesting stories to keep all busy till eating time again. Continuing our delightful cruise in the afternoon, we came to an inviting point on Chandeleur Islands. Owing to the low tide we could not get close to the island, so we went

the rest of the way in our skiffs. There we had a big time surf bathing and gathering sea shells.

Wednesday proved to be another fine day for fishing, sailing, and exploring, and we anchored that night off Ship Island. Here the water was fine but the fish were scarce.

Every evening we had our devotionals; but they were lengthened on Wednesday night, at which time we prayed God's blessings on the many prayer services back at home. After a plunge in the Gulf early Thursday morning the captain headed our boat towards Biloxi, reaching port about 9 o'clock.

The weather was fine all the time and the trip was all that one could ask. Mr. DeJean suffered a great deal with rheumatism, but he bore his suffering without complaint and was ever looking after the comfort and pleasure of his guests. There were some Methodists in the crowd, but you would never suspect it from the way they take to water. We missed some who were on former trips, but those of us who were fortunate enough to go had the pleasure of forming new friendships. If you care, you can ask Ingram and Spencer how they earned their titles.

Suitable resolutions were passed expressing appreciation to Mr. and Mrs. DeJean for their hospitality and also to Miller and Quave for their services. Then, with a prayer of thanksgiving to God for this new look at his wonderful world and for his care over us during the trip, with a hearty hand-clasp and singing of "God be with you till we meet again" we turned our several ways with renewed purpose to serve more faithfully the God whose love gave us this blessing and an earnest wish in our hearts that Mr. DeJean will soon be well again.

—Bryan Simmons, Scribe.

—BR—

NOISE DISPENSERS

W. L. Mitchell, Picayune, Miss.

And what shall the end be? I notice in The Baptist Record of June 25, 1930, a plea, prefixed with a club that he called a protest, I want to extend to Bro. Martin as an encouragement, my congratulations for having the backbone to bring this unwarranted Tyro of the desecrations of God's word, to the notice of the readers of The Baptist Record. T. T. Martin used a club to hammer the ungodly, rotten, atheistic Russellism, out on top where the simple and unlearned can see it. In my comment on this very vital subject don't be the least surprised if you see the harpoon sticking in some old sheepskin wrapped around some old wolf, and some others of his faith and order.

I wonder what college or seminary of theology made a preacher out of John W. Phillips, and sent him out on an unsuspecting public. I am glad of one thing: God will always have a few men that will meet such failures as that in the ministry, and call their hand. It seems to me that the Southern Baptist Convention and the churches thereof, are getting badly infested with just such misfits and failures, for preachers. It seems that men are accepted and put out on the people, more for the oration than they are for the oracle.

I did not think forty years ago,

when the church stood for purity and truth, and demanded some sane knowledge of the Bible in a man for the ministry, and that he should defend God's word, in place of condemning it; I say little did I think such men as Phillips, unlearned in the word, having not known Christ through the Spirit, would ever be put out to preach a Christ who he does not know, and a Bible that he does not understand, for a God that has never called him to the ministry.

Yes, Bro. Martin, some Baptist editors endorse such babbling sacrilege, and some Baptist preachers who were either very careless, or are of the same stripe, are responsible for turning loose such Judases as that on the people. Be not deceived, God is not mocked. These are they that came, not through tribulation, and the wonderful testing power of God's Spirit, but from that imaginative monkey tribe, that was hatched in those perilous times in his life when Darwin was vacillating, and convulsing in that brainstorm in days gone by.

I do not know Phillips, I did not hear that thing that he called a sermon, I do not know the people that are frittering away their time with such a man for a pastor. But I do know that such preachers within the Southern Baptist Convention are the greatest cause of the finances of the different departments of the Convention being in the condition they are. The churches being in the cold state they are, and of other movements and so called churches making the inroads into our ranks that they are. Believe it or not, I have carefully looked the matter over, and it is so.

—BR—

MEETING

I've just closed my meeting at Good Hope. Lasted seven days. Bro. W. A. Sullivan from Natchez came to me Monday and preached the rest of the week. His great messages were enjoyed by all who heard him. Had two received for baptism. This church called for the ordination of Bro. W. A. Sullivan twenty-four years ago. He pastored the church five years, and had not been back since. This church also called for my ordination thirty-four years ago. The people were greatly blessed and brought near the Lord.

—D. W. Moulder.

—BR—

How many apples did Adam and Eve eat?

Some say Eve 8 and Adam 2—a total of 10 only.

Now we figure the thing out far differently: Eve 8 and Adam 8 also—a total of 16.

We think the above figures are entirely wrong.

If Eve 8 and Adam 82, certainly the total will be 90.

Scientific men, however, on the strength of the theory that the antediluvians were giants, reason something like this: Eve 81 and Adam 82—total 162.

Wrong again. What could be clearer than if Eve 81 and Adam 812, the total was 893?

I believe the following to be the true solution: Eve 814 Adam, and Adam 8124 Eve—8938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve. Total 82,506.—Ex.

THE WONDER STATE

—O—

If Mississippi means to stand
The wonder state of all our land,
With tribute brought from near and far,

Our noble banner's brightest star,

If from her soil in grandeur rise
Great cities, proud with enterprise,
If every farm and wood and stream
With peace and plenty thrill and teem,

If every home is glad and gay,
Where Love and Laughter hold their sway,

If every woman, every man,
And every child achieves who can,

If God is honored as of old
And hearts are big and true and bold,

If Mississippi bears this breed,
She still shall shine, she still shall lead.

No matter how the cynics sneer,
No matter how the mockers jeer,
Despite the present stench and shame,
Her future shall be crowned with fame.

From where the mighty river rolls,
To Alabama's ancient shoals,
And from the Gulf to Tennessee,
Two million voices shout to me:

"Rise up and smite the hordes that spoil,

That fatten on the people's toil;
Rise up and drive the vultures hence
And free our State from such offense!"

The day of reckoning is at hand.
The time has come to strike and stand.

Let every man that loves his State
Now prove himself both good and great.

If we shall win, we must be led.
God give to us a worthy head,
A man of conscience, heart and brain,
With righteous courage to attain.

We want no chief of common clay
To make decrees we must obey.
The time demands the keenest mind
And keenest soul that we can find.

—David E. Guyton,
Blue Mountain, Miss.

—BR—

VICKSBURG

—O—

A city-wide evangelistic campaign is to be started in Vicksburg Thursday, July 9th, and closes on the 24th. The meeting is to be conducted by Osmar Jacobs, Syrian evangelist.

Bro. Jacobs is a Vicksburger by adoption and is assured the hearty cooperation of all the churches.

Bowmar Avenue Baptist Church took the lead in endorsing Mr. Jacobs, commending him to the other churches. They also appointed a committee to confer with persons of other churches in furtherance of plans for a successful meeting.

The evangelist's next meeting is to be held at Yazoo City.

—BR—

Mr. Gabalot: "And so you are the lady who is giving my wife painting lessons. What sort of pupil is she?"

Miss Dauber: "Well, I find her very apt, to say the least."

Mr. Babalot: "That's funny. I always find her apt to say the most."
—Exchange.